





ILL. HIST. SURVEY

Vietnam
30 May

HISTORY OF
HOLY TRINITY PARISH

BLOOMINGTON, ILLINOIS

by

RT. REV. Msgr. S. N. MOORE

Copyright 1952

Rt. Rev. Msgr. S. N. Moore

Printed in the U.S.A.

282
M-7806


John Hall
Survey

DEDICATION

To all the pastors who were my predecessors in what is now known as Holy Trinity Parish, Bloomington, Illinois, and to their ever zealous assistants including those of my own pastorate, and to that large portion of the Catholic laity who were so superbly devoted and self sacrificing down through One Hundred Years of the history of this parish, this volume is humbly and affectionately dedicated.

S. N. MOORE

9/10/1850-27/10/50 Putnam N.Y. 1850-1851



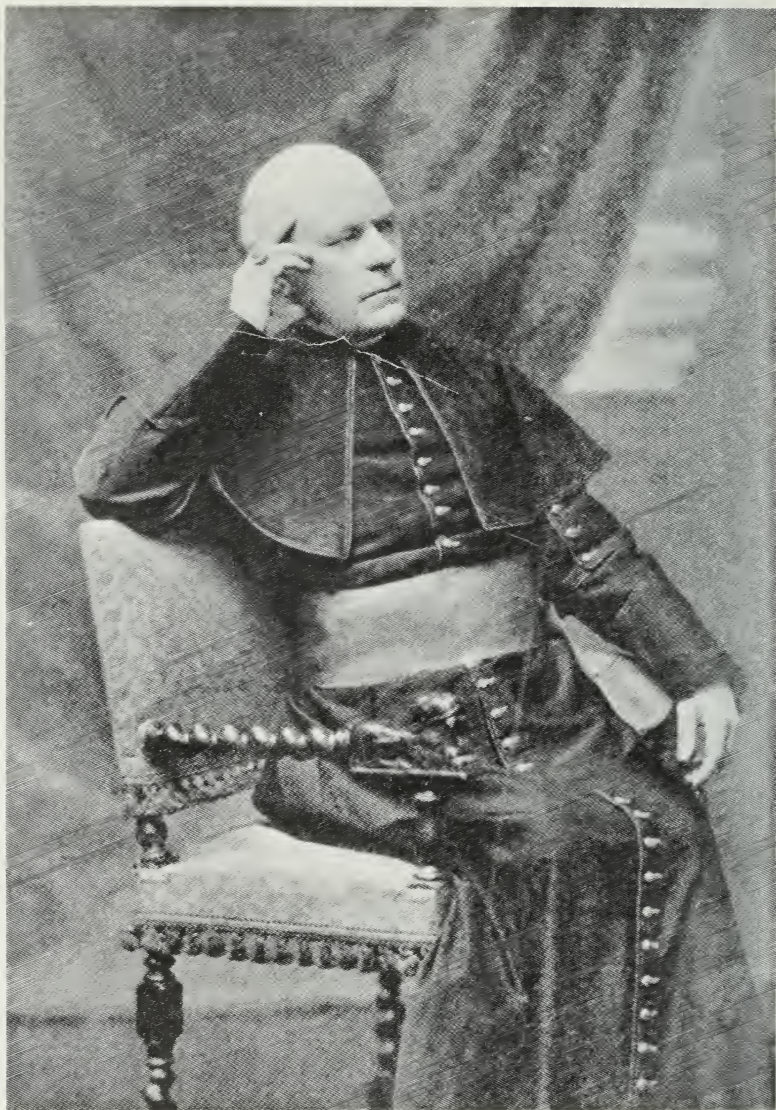
Digitized by the Internet Archive
in 2011 with funding from
University of Illinois Urbana-Champaign

CONTENTS

Foreword	1
Early History of Bloomington	3
Early History of the Catholic Church in Illinois	9
Pioneer Days	27
Two Railroads come to Bloomington	37
Pastorate of Rev. Bernard O'Hara	51
Pastorate of Rev. Michael Cahill	71
Pastorate of Rev. Patrick Sherry	76
Pastorate of Rev. Thomas Kennedy	81
Pastorate of Rev. Thomas O'Gara	84
Pastorate of Rev. P. Duhig	92
Pastorate of Rev. James J. McGovern	94
The Merna Parish	119
Pastorate of Rev. Father Costa	123
Pastorate of Rev. Michael McDermott	127
Pastorate of Rev. M. Weldon	150
Administratorship of Rev. Chas. H. Medcalf	200
Pastorate of Rev. S. N. Moore	207
Pastorate of Rt. Rev. Msgr. B. J. Sheedy	257
Appendices	264



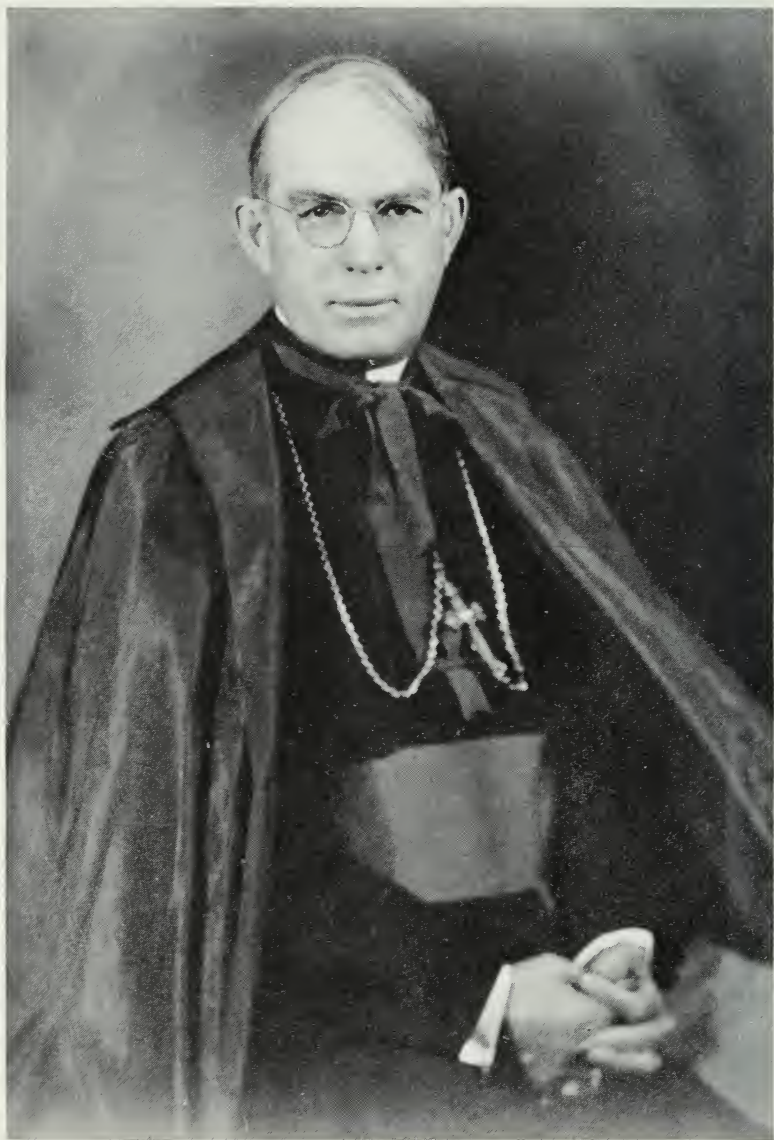
POPE PIUS XII



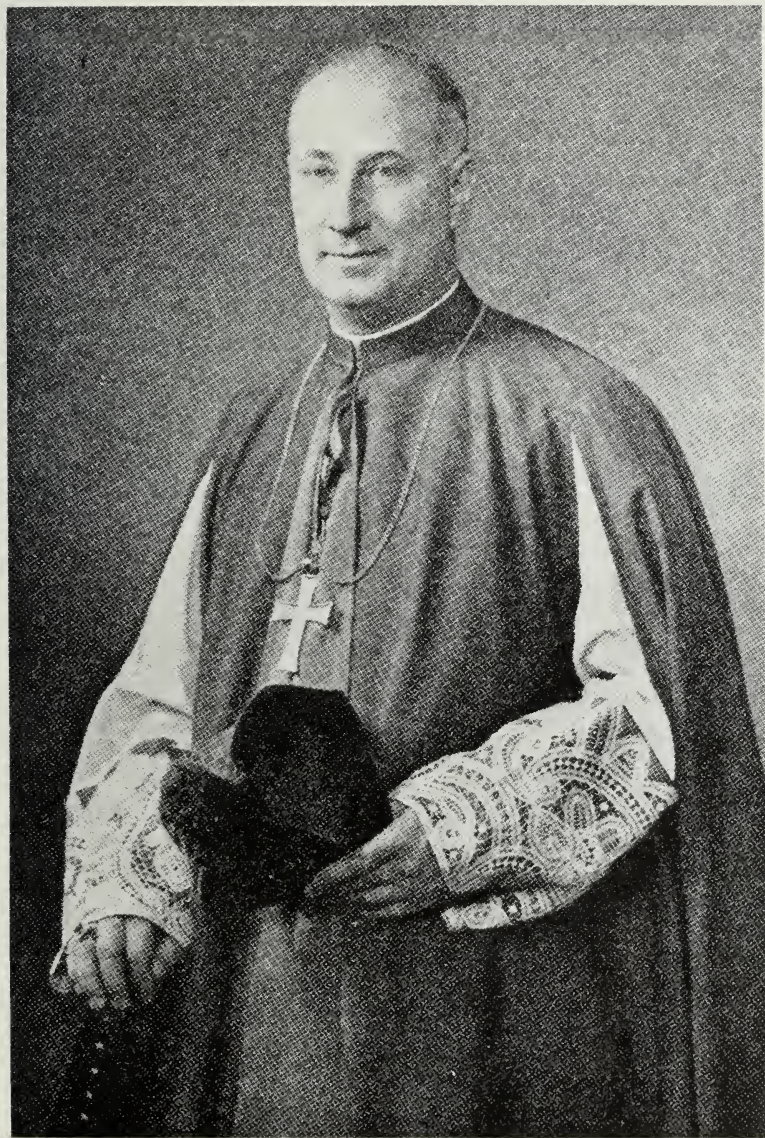
MOST REVEREND J. L. SPALDING, D.D.
FIRST BISHOP OF PEORIA



MOST REVEREND E. M. DUNNE, D.D.
SECOND BISHOP OF PEORIA



MOST REVEREND J. H. SCHLARMAN, D.D.
THIRD BISHOP OF PEORIA



MOST REVEREND WILLIAM E. COUSINS, D.D.
FOURTH BISHOP OF PEORIA

Foreword

The history of Holy Trinity Parish, Bloomington, Illinois, has never been written in an adequate way. The *New World* of Chicago published a Centennial Edition on August 14, 1900, which aimed to give a history of the Catholic Church in Illinois during the preceding century. However, the scope of the undertaking was so great that the story of many of the parishes was of necessity rather brief. It is also quite probable that in their endeavor to conserve space, the material gathered by the reporters for the editors was subjected to considerable condensation in the composing room and thus omissions and errors occurred in the process. This seems to have been the case, whatever the cause, in the history of Holy Trinity Parish which was printed in that special edition of the *New World*.

When Father Weldon published his Annual Statement for the year 1902, he gave a History of the Parish down to that time. It was the Golden Jubilee Year in the history of the parish and he endeavored to commemorate it in that manner. However, so far as the early history of the parish was concerned, it was an almost verbatim copy of the history as given in that special edition of the *New World*.

I spent twenty-four years—I presume the best of my life—as pastor of Holy Trinity, and of course became familiar with what had been considered its early history, and certainly I never questioned its accuracy. In my association with some of the older members of the parish I obtained some further knowledge of its early history. That has helped me considerably as it gave me “leads” to questions to be investigated.

For some months previous to my resignation as pastor, which became effective July 1, 1948, I had contemplated that, in such an event, I might profitably spend my leisure time in an attempt to write up the history of that parish.

Holy Trinity Parish

I spent the first year of my retirement in Boone County, Nebraska, and soon realized that I was too far away from available sources of information to accomplish much. Moreover, the winter proved to be exceptionally severe, and I decided to move to Streator near my old home.

I was fortunate in securing the assistance of Miss Mary C. Gleeson, 2011 East Taylor Street, Bloomington, to do research work for me. She had previously been employed as secretary in the law office of William K. Bracken and his associates in Bloomington for thirty-one years, but because she became very hard of hearing she was obliged to resign that position. Because of a feeling of frustration that she was no longer able to do the work for which she was so well qualified, she eagerly accepted my proposal that she would do the research work for me, copy the information in shorthand and then type the manuscript for me. She has proved invaluable to me in this project and I am glad to acknowledge my great indebtedness to her.

I also acknowledge my indebtedness to Sister Marie Immaculata, O.P., of Rosary College for many helpful suggestions and sources of information, and also to many pastors for the help they graciously accorded me.

I am deeply grateful to many of the laity of Holy Trinity Parish who helped me in clearing up some of the obscure points in the history of the parish. Were I to attempt to name all of them as I would wish to do, I fear I might fail to do that for all, and an oversight due to poor memory might hurt some dear friend.

Early History of Bloomington

(Copied from "*Illustrated Bloomington and Normal—1896*" published by Pantagraph Printing & Stationery Co., Bloomington, Ill. Portion relating to early years of the city, previous to the period when the Catholic Church was established in Bloomington.)

"Tradition related a story of some white immigrants, who, passing by what is now Orendorff Springs, en route from Indiana to Peoria, left a keg of whiskey hidden near the Springs, while they went in search of game and to look at the country. A party of Kickapoo Indians, who had come to the Springs for water, happened upon the whiskey and appropriated it. In commemoration of their great discovery the Indians named the surrounding timber 'Keg Grove.' This, then, was the name of the spot which attracted John Hendryx and John W. Dawson, the pioneers of McLean County, to settle there with their families. John Hendryx was the first to arrive, in 1822, when he settled in the southern part of Keg Grove, and was followed in a few weeks by John W. Dawson and his family. William Orendorff and his wife, and young Thomas Orendorff, in 1823, settled at the Grove, followed in the early part of 1824 by W. H. Hodge, Mr. Goodheart, William Walker and family, Ebenezer Rhodes, and others, until at the close of the year 1824, eighteen families had located there.

"Elizabeth Ann Hendryx, daughter of John Hendryx, born May 3, 1823, was the first white child born in McLean County.

"Keg Grove was not at this time in McLean County. When Illinois was admitted to the Union, in 1818, Crawford County had jurisdiction over this region. The next year, however, a rearranging of county lines placed it in Clark County.

Holy Trinity Parish

"Fayette County was organized in 1821, with its county seat at Vandalia, and it was as a part of this county that the pioneers found Keg Grove. The region around the Grove became populated very rapidly, and because of the distance to Vandalia the settlers were at a great disadvantage in the transaction of county business. Vermilion County was organized in 1826, and included the area now comprised in McLean County.

"This state of affairs only held for a year, and during this time very little county business was transacted. In 1827 the region came under the control of the newly organized county of Tazewell, whose county seat was Mackinawtown. The name of our little settlement had been changed before this to Blooming Grove, at the suggestion of Mrs. William Orendorff, although the old name clung to it for some time.

"About the year 1829, the idea of forming a separate county, with Blooming Grove as its county seat, was first discussed among the settlers. New men had come into the community, prominent among whom were James Latta, William Evans, and James Allin. The first house in what is now the City of Bloomington was built by William Evans, on the southeast corner of Grove and Evans streets. In 1830 James Allin, who for a year previous had been running a store on the farm of William Walker, moved to the present site of the Stipp place, on the southeast corner of Grove and East Streets (now site of the McBarnes Memorial Building). Here he established the only trading post within the present boundaries of McLean County, and thereby usurped a good share of the trade of the farmers who had previously gone to Vandalia, Mackinawtown, and Springfield to transact county business or have grain ground.

"All during this period of growth in the Grove, James Allin had been maturing plans for the establishment of a county with Bloomington as its county seat. His observation had shown him that the Indian trails from the east to the west, and from Chicago to Kaskaskia (in the vicinity of Starved Rock) and the county, all crossed at this point, and he shrewdly saw that stage routes could easily be made to

pass over these same trails, and open the little settlement to the world.

"The Orendorff families were the most prominent at the Grove, and they certainly possessed enough influence to have secured the location of a town on their land, the center of population of the district, had they so desired. Mr. William Orendorff remarked, however, that he did not wish to have his land cut up into patches for a little town.

"The deep snow of the winter of 1830-31 delayed the commission from assembling on the second Monday in February, 1831. As soon as possible thereafter they reported their selection of the site for the county seat in the Orendorff neighborhood, but owing to the objection of Mr. Orendorff which we have given above, it could not be located there. During the session of the Legislature, James Latta and Thomas Orendorff went to the capitol with a petition for a new county. Early in 1830, Mr. Allin bought the claim of a William Evans (not related to the one who built the first house in Bloomington) which embraced the main portion of what is now the town of Bloomington, and built his store thereon.

"When the Act for the incorporation of McLean County passed, three persons were named to locate the county seat who were friendly to Mr. Allin. They approved of the site which he had selected, and reported in favor of locating the county seat at the north side of Blooming Grove and calling it Bloomington.

BECOMES A COUNTY SEAT

"Bloomington's real history began on Independence Day 1831—when the Nation itself was celebrating its fifty-fifth birthday. On this day the twenty-three acres which had been donated by Mr. Allin for the use of the county (having been previously divided into lots) was sold at public auction to raise money to build a court house.

"The lots sold briskly, and at good prices, considering the times, the highest price paid being \$69, for the site on which

Holy Trinity Parish

now stands the First National Bank. A court house was soon built on the land donated for that purpose, and the permanent location of the city established. In 1831 the population of Bloomington was about eighty, which was increased in 1834 to about one hundred and eighty, and in 1836, to 450. Commercial Bloomington, during this period, can not be said to have kept pace with the increase in population.

"In 1836, the year in which a new brick court house was built, at a cost of \$8500, the first effects of the financial distress, which culminated in the panic of 1837, were felt in Bloomington. In the words of Asahel Gridley,—'The real estate speculation was one of the causes of our financial trouble in 1836 and 1837. Town lots here at that time brought as high as \$150 a lot. After the crash came, they did not bring over \$5 apiece. I went to Philadelphia in 1836, and sold about \$20,000 or \$30,000 of these lots, which, after the panic, could be bought at almost any price. Many of the lots I sold at that time, and, in fact, the majority of the purchasers never thought it worth while to pay taxes on them. The lots here in Allin and Gridley's Addition would not bring over four or five dollars, and parties in the East let them go for taxes.'

"In 1841 the bankruptcy law went into force, and we are told that nearly everyone doing business took advantage of it.

"During this period of hard times, such men as Jesse W. Fell, Asahel Gridley, James Allin, Judge David Davis, and others, never faltered in their labors for the advancement of the young town, so that before 1845 Bloomington was again on its feet, and its growth was more rapid and substantial than before. In 1845, the population was about eight hundred, and in 1850 this figure had been doubled, the census taken by William McCullough giving us 1611 persons within the corporate limits of the town.

"It was not until about 1850 that the effects of the panic had entirely disappeared, but the recovery had been steady and strong. At this date Bloomington had several churches, a number of good schools, and the people were taking active

Early History of Bloomington

steps to secure a new city government, as the village organization then existing had become inadequate.

AN ERA OF GROWTH

"This year (1850) marks the beginning of an era of prosperity which continued through the terrible disturbance of trade and of all business interests during the Civil War. A charter was secured in 1851, which placed the city in such a position that it rapidly became one of the best governed of Illinois towns.

"In 1852, great impetus was given the growth and enterprise of the city by the establishment of the route of the Illinois Central Railroad, with Bloomington as a point on its line. On May 23, 1853, this road was running cars from LaSalle to Bloomington, and in the fall of the same year the Chicago & Alton had its line in operation from this city to Springfield. The shops of this road were located here in 1853, and as early as 1857 were employing 180 men.

"When it was made certain that Bloomington was to become one of the best towns in Illinois, not only business houses but many really palatial residences were erected, among which were those of General Gridley, built at a cost of \$40,000; General Orme, Governor Matteson, Colonel Boyd, and many others. The old (brick) Methodist Church was built in 1850; the Baptist in 1857; the Second Presbyterian also, was built about this time. The old National Bank building was built in 1860; the Ashley House, which had been commenced in 1857, was completed in 1862, and many other business blocks were erected. Before 1860 there were completed or in process of erection the Normal University, the old Wesleyan University, Major's Female College, Conover's Female Seminary, and the Fourth Ward School. The erection and operation of Flagg's large plow factory, and the many other shops, gave Bloomington the appearance of a factory town. In 1857 the jail, at the corner of Market and Center streets, was built.

Holy Trinity Parish

“The population of the community underwent a great change. Foreigners now began to arrive, and by 1860 we find at least two thousand, mostly Irish and German. They were all hard-working, industrious people, who for the most part had come here during the construction of the railroads and the Chicago and Alton shops, increasing the population of Bloomington to about eight thousand.

“In 1866 the old postoffice (on the site of the new Griesheim Building), Schroeder’s Opera House, the Liberty Block, and other buildings were completed.”

. . . “Population of Bloomington about twenty thousand in 1880”

Early History of the Catholic Church in Illinois

It is beyond the purview of the writer to attempt to record the magnificent and heroic labors of the early missionaries in the Illinois Territory. That work has been brilliantly done by more able pens than his. And to present our subject in the proper perspective it seems that we may well take as our starting point the times immediately preceding the arrival of the Rt. Rev. William Quarter, the first Bishop of Chicago. That occurred on May 5, 1844.

Before that time there were a goodly number of Catholic settlements in Illinois. They were small ones of course. Even Chicago at that time did not contain more than 8000 souls—an estimated 3000 Catholics.

The first resident pastor in Chicago was a French priest, named Rev. John Mary Ireneus St. Cyr, who was sent by Bishop Rosati of St. Louis, and who arrived in Chicago, May 1, 1833. At that time Bishop Rosati was acting as Vicar General over Illinois with the authority of the Bishop of Bardstown, Kentucky.

Shortly before this, a petition for a resident priest had been sent to Bishop Rosati and signed by thirty-seven Catholics with each name reporting the number of children in the family, and in all totalling up to one hundred twenty-eight. Nevertheless, they guaranteed that they would support a resident priest.

Most of the names on the petition are either French Canadians of Potawatomi mixed blood, and the majority on the list were evidently Potawatomi half breeds.

The first letter written to Bishop Rosati by Father St. Cyr was about as lugubrious as it could be. He told the Bishop

that on arrival he had to borrow \$2.50 to pay the transportation on his trunk; also that if the Bishop were to write him he might have to wait some time for a reply as he did not have enough money to pay the postage; and for four years Father St. Cyr did indeed have a slender income.

Nevertheless, he set about the desperate task of organizing the parish and building a small church. With the assistance of Mark Beaubien he solicited Catholics and others and let the contract for the building of the first Catholic church in Chicago. This was the original old St. Mary's, "a frame structure 36 feet long, 24 feet wide, and ceiling 12 feet high. It had a small steeple equipped with a bell—the first in Chicago—and the steeple surmounted by a cross." The building had cost them only \$400 and was not plastered. It was some time afterwards that Father St. Cyr made a trip to St. Louis to beg for funds to get it plastered.

A month after the arrival of Father St. Cyr, the village of Chicago was incorporated as a town. There were less than 200 inhabitants, living in 43 cabins along the Chicago River and Fort Dearborn.

THE ILLINOIS & MICHIGAN CANAL

"Even in the days of exploration and discovery men like Father Marquette, Louis Joliet, and Robert LaSalle had envisioned the possibility and advantage of a canal connecting the Great Lakes with the Mississippi River. But it was long after their time before any action was taken. However, at the instigation of some enterprising citizens of that section of Illinois, the State Legislature of 1829 was induced to pass a measure establishing a Canal Commission which was authorized to locate a canal which would link Lake Michigan with the Illinois and Mississippi Rivers. The Commission was authorized not only to locate the Canal but to lay out towns and to sell lots and to apply the funds for the construction of the Canal." (*100 Years.*)

CHICAGO INCORPORATED

“The Canal Commission hired a surveyor, James Thompson. The size of the town was to include the land between State Street on the east, Halsted Street on the west, Chicago Avenue on the north, and Madison Street on the south; about three-eighths of a square mile. The platting was simple: streets 80 feet wide were to be laid out in square blocks. The Thompson survey was filed for record on August 4, 1850.” (*100 Years.*)

The letters from Father St. Cyr to Bishop Rosati of St. Louis are interesting in showing the rapid growth of Chicago. A month after he came he wrote to Bishop Rosati: “To give you some idea of Chicago, I will tell you that since my arrival (May 1, 1833) more than twenty houses have been built, while material for new ones may be seen coming on all sides. The situation of Chicago is the finest I have ever seen. Work is now proceeding on a harbor that will enable lake vessels to enter the town. Three arrived lately with passengers who came to visit these parts and in most cases to settle down. Everything proclaims that Chicago will one day become a great town and one of commercial importance.”

The following September he wrote again to the Bishop in a similar vein: “There is no news which might interest you, Monseigneur, apart from the extraordinary growth of Chicago, which only a little while ago was nothing but a small village. Now there is a street a mile long (Lake Street) and soon there will be two others of the same length.”

In June, 1834, (ten years before the coming of Bishop Quarter) he had the same story to repeat: “I cannot give you the population of Chicago exactly. The common opinion is that there are 2000 inhabitants in town and every day you see vessels and steamboats put in here from the lake, crowded with families who come to settle in Chicago. Every day new houses may be seen going up on all sides.” A final quotation,—August 3, 1835: “The town of Chicago is growing rapidly. Immigration was so considerable that for a space of three weeks a barrel of flour sold as high as \$20. A famine

was threatened." (*100 Years.*) This was almost nine years before the arrival of Bishop Quarter who came to Chicago as its first Bishop on May 5, 1844.

THE DIOCESE OF VINCENNES, INDIANA, IS ESTABLISHED
APRIL, 1834

On May 6, 1834, Rev Simon Bruté, S.S., was conducting a spiritual retreat for the Sisters of Mother Seton at their Mother House in Emmitsburg, Maryland, when the Papal Bull of Gregory XII appointing him Bishop of Vincennes arrived. It is said that he went to the chapel immediately and opened the document and read it on his knees. He prayed fervently and pondered long before he could decide to accept the appointment. But he finally did accept it, for it is considered practically an affront to the Holy See to decline an appointment of this kind.

The new Diocese of Vincennes included the entire State of Indiana and practically the eastern half of Illinois. The dividing line was surely by counties, and these went in a zig-zag line from the western part of Illinois above Cairo to tapering off to the northeast which perhaps meant Cook County and of course included Chicago.

Bishop Rosati immediately ordered Father St. Cyr to return to his home diocese, St. Louis. That city had been settled by the French and Germans. No doubt Father St. Cyr spoke German as well as French and English. Most probably Bishop Rosati needed many priests like Father St. Cyr for his rapidly growing city of St. Louis and that area.

Let us observe that Bishop Rosati, by mutual arrangement, had hitherto been acting as a sort of Vicar General for the Bishop of Bardstown, Kentucky, whose See included not only the States of Kentucky and Tennessee, but gave him temporary jurisdiction over the States of Ohio, Michigan, Indiana, Illinois, and half of Arkansas, Wisconsin and Iowa. But when the Diocese of Indiana was formed it gave Bishop Bruté jurisdiction over the eastern half of Illinois.

When Rev. Simon Bruté, S.S., had received his appoint-

ment to the See of Vincennes, he made arrangements for his consecration by Bishop Rosati of St. Louis, and immediately began his journey to that city for that event.

In some way Bishop Bruté had learned of the order of Bishop Rosati to Father St. Cyr to return to the See of St. Louis. Needless to say this information greatly distressed him. He properly regarded Father St. Cyr as an invaluable priest for Chicago. As stated above, he spoke French, English and probably German. He was the only priest in Chicago at that time and there were some Irish, Germans and many French there.

When Bishop-elect Bruté arrived in St. Louis he found it difficult to arrange for a conference with Bishop Rosati on the question of permitting Father St. Cyr to remain in Chicago. (It seems that Bishop Rosati sought to avoid a discussion of that matter because he wanted Father St. Cyr back in St. Louis.)

However, the Bishop-elect was not to be pushed aside so easily for it was an important issue. Seemingly, Bishop Rosati was very busy arranging for the consecration of Bishop-elect Bruté and other affairs. The Bishop-elect resolved to put the issue in the form of a written memorandum to Bishop Rosati: "The days are slipping by. You are so busy that I cannot see you, or rather can see you only at a time when you ought to be giving that overburdened head and heart of yours a little repose. I write to you instead. I beg you to reconsider seriously before the Lord, the case of Mr. St. Cyr, and grant me him (or else Mr. Roux, or Mr. Loisel, or Mr. Dupuy) but Mr. St. Cyr is already known and esteemed in Chicago. In this event, I will give him \$50 at first and more later on. I will go ahead of him to Chicago to announce him and pledge the people my assistance, and I will return there in the spring.

"I beg you to consider first that the Holy Father who established this new diocese, desires that it be encouraged by neighboring bishops. . . . Do grant me Mr. St. Cyr for the space of a year during which time I shall endeavor to obtain some other priests."

It seems difficult to determine whether Father St. Cyr was

at that time back in St. Louis, or was he just packing up preparatory to going there? However, from the following, quoted from the *Cincinnati Telegram* soon afterwards, it appears that he responded rather readily to the order to return to St. Louis. The contribution is signed, "Vincennes," but undoubtedly, was sent in by Bishop Bruté:

"From Chicago the Bishop had the pleasant account of the return of the Rev. Mr. St. Cyr, ordained and sent by the Bishop of St. Louis to that most interesting and most rapidly growing town, the southern port of Lake Michigan, which a canal will soon connect with the Illinois River. He had been recalled to his own diocese when Chicago with a part of the State of Illinois, was attached to that of Vincennes. Our Bishop obtained his return before he left St. Louis after his consecration. A house built on the lot during the absence of Mr. St. Cyr was prepared for him. Soon that most promising point may receive Sisters, perhaps have a large College, for in scarcely three years the town has advanced from a few scattered houses, to the astonishing progress of about 3000 souls. Who can tell, how much improvement a few years may enact for such a place."

Although Bishop Bruté came from France to the United States in 1810, and was a brilliant scholar, it is evident that his mastery of English was not so thorough. There was a reason for this. When he came to America he joined the Sulpicians of Baltimore. This was a distinctly French community. The members, undoubtedly, spoke in French during the recreation periods. However, he persuaded Bishop Rosati to permit Father St. Cyr to return to Chicago where he remained until 1837, when he returned to the Diocese of St. Louis. He found ready employment there, and lived and labored until 1883. In his last year or more in Chicago he was given an assistant in the person of Rev. Bernard Schaeffer. *100 Years* states that "It soon became manifest that the support of two clergymen was too heavy a drain on the resources of the parish. One of them had to seek another field of labor. The problem was solved in 1837 by the retirement of Father St. Cyr to St. Louis."

Perhaps the cause assigned for the retirement of Father St. Cyr to St. Louis was the real cause and perhaps it was not. Just think of a city with three streets approximately a mile long, and a large proportion of the inhabitants Catholics; even if poor, as they undoubtedly were, it seems they should have been able to support two priests. I have a suspicion that the real cause was an entirely different one. I just cannot conceive of a Frenchman and a German living for long under the same roof in peace and friendship. The people of these nations are so entirely different in temperament, character, and talent that it is just difficult for them to submerge their differences even when the law of Charity would urge them to do so. Human nature, being what it is, we admit that there is a potential there for something highly explosive. Of course this is only a surmise, and I hope it is not an uncharitable one.

At any rate, Father St. Cyr was the central figure in the early history of Catholic Chicago.

In 1835 Bishop Bruté visited France to obtain young priests, if possible, to aid him in his diocese. Among those whom he brought back to America were two who were destined to succeed him as Bishop of Vincennes, *viz.*, Father Celestine de la Hailandiere and Father Maurice de St. Palais.

In the year 1838 Bishop Bruté made a canonical visit to Chicago of which he gives a brief account in his halting English in a letter to Mother Rose of Emmitsburg. The letter is dated St. Rose's Day, August 30th:

"Chicago, one hundred and fifty mi. north of Vincennes; on the Lake Michigan southwest corner, a city of seven or eight thousand—largest in the diocese. Alas, so small a wooden church where I have just celebrated the Divine Sacrifice, though we have near a thousand Catholics, they tell me, —one priest, Mr. Omera—I had a second, Mr. Schaeffer—Our Lord called him to Heaven, I hope. Arrived yesterday night from the line of the Ill. Canal. I will spend till Sunday here, planning and devising for my successors. . . . A small wooden church, not sufficient for a fourth part on Sunday, etc.

"Within a year after this visit to Chicago, Bishop Bruté died in Vincennes, June 26, 1839, at the age of sixty. His

death was due to pulmonary consumption, which developed from a cold which he caught while riding on the outside of a stagecoach in Ohio on his way to the Provincial Council of Baltimore in 1837"— (*100 Years*).

The successor to Bishop Bruté was the Right Rev. Celestine de la Hailandiere, who was consecrated Bishop in 1839.

CHICAGO BECOMES AN EPISCOPAL CITY

By a decree dated November 28, 1843, Pope Gregory XVI created the Diocese of Chicago, which embraced the entire State of Illinois. For ten years previously the eastern half of Illinois had been under the jurisdiction of the Bishop of Vincennes and the western half under the Bishop of St. Louis. At this time Bishop Hailandiere was in charge of the See of Vincennes and Bishop Peter S. Kendrick, successor to Bishop Rosati, was Bishop of St. Louis.

There were approximately 3000 Catholics in Chicago, out of a total population of about 8000. Of that 3000 about two-thirds spoke English and the remaining one-third seems to have preferred the German tongue. There must have been many French people and their descendants. Of these, the younger generation undoubtedly spoke English, and their elders perhaps understood it well enough and spoke it well enough to be classified as English speaking citizens.

Serving the entire State of Illinois there were only 24 priests. At times the number is given as 28, but that probably included four who were invalids, or perhaps were undetermined whether they would remain in Illinois or move on to some other diocese. At any rate, they were administering to the spiritual care of approximately 50,000 souls in the State of Illinois. We shall refer to this later. For the present, let us state that there were only two priests laboring in Chicago to take care of those three thousand souls, *viz.*, Rev. Maurice de St. Palais and Rev. J. Francis Fisher.

THE FIRST BISHOP COMES TO CHICAGO

Now let us introduce the first bishop of Chicago: Rt. Rev. William Quarter.

Rt. Rev. William Quarter, who became the first Bishop of Chicago, was born in Kings County, Ireland, January 24, 1806. When sixteen years of age he had finished his classical course and was contemplating entering the famous Maynooth Seminary, when upon hearing a priest from the United States describe the great need of priests in this country, he decided to devote his life to missionary work in the United States. It must have been a severe strain upon his resolution when he contemplated how hard it would be to tear himself away from his dear parents, brothers and sisters, and his own dear native land, to depart for foreign shores.

However, he never faltered in his purpose. On the 10th day of April, 1822, William Quarter left his native land and sailed for Quebec, Canada. Eventually, he arrived at Mt. St. Mary's College, Emmitsburg, Maryland, in the early days of the following September. The President of the College, the Rev. Dr. Dubois, was so favorably impressed by the fine personality and charming manner of the young seminarian that he had a rather long private interview with him. This revealed that the young man had made an excellent classical course and was well founded in Greek, Latin, and Algebra, so that Dr. Dubois at once appointed him teacher in these subjects.

It may be observed here that in those days it was not unusual to employ seminarians as teachers in the College Department. It had a twofold advantage: it permitted seminarians who were in poor circumstances to earn their way through the seminary, and it also made them more proficient in their preparatory work. If one would thoroughly learn a subject, let him teach it. Doing that may be something of a revelation in many cases.

Rev. Dr. Dubois was consecrated Bishop of New York October 29, 1826. By that time he had acquired an admiration and affection for Mr. William Quarter that was little

short of what a natural father would have for a talented and ever faithful son.

When Bishop Dubois left the College of which he was the founder, he took with him all the documents which William Quarter had presented to him on his entrance to the Seminary, including his *Exeat*, an episcopal permission to a young cleric to enter another diocese from that of his birth. Evidently, it was arranged that when Mr. Quarter would have finished his theological course he would be ordained a priest for the Diocese of New York. When that time came the Archbishop of Baltimore would have been happy to keep him as a priest of his diocese. The College of Mt. St. Mary's, Emmitsburg, would have liked to retain him as a professor on its faculty, but the bonds of filial-paternal affection were too strong.

On September 14, 1829, William Quarter left his lovely Alma Mater on the slope of the Blue Ridge Mountains, to enter the hurly burly atmosphere of New York City. He reached New York City on the 16th of the same month. The next morning Bishop DuBois administered all minor Orders and Subdeaconship; the following day, Deaconship; and on Saturday he was ordained a priest.

On the day after the ordination, Bishop DuBois left for Europe, leaving his diocese in charge of Rev. Dr. Power, pastor of St. Peter's Parish. Dr. Power, as Administrator, took up his residence in the Bishop's house and appointed Rev. Joseph Smith Administrator of St. Peter's, and gave him as assistant Rev. William Quarter.

In the years following, the awful plague—cholera—hit the city and hit it hard. Father Quarter distinguished himself by his devotion to the victims. Glowing pages might be written to tell of his tender devotion to the afflicted and his heroic self sacrifice, if space permitted.

When the rebuilt Church of St. Mary's, New York City, was dedicated, June 9, 1833, the Rt. Rev. Bishop DuBois announced at the close of the ceremonies that he was appointing Rev. William Quarter to be its pastor. He did splendid work there, but that would be a long story.

Father Quarter continued his work at St. Mary's in New York City until he was consecrated the first Bishop of Chicago. From that outstanding publication of the Archdiocese of Chicago, entitled *100 Years*, I quote the following: "His accomplishments as a shepherd of souls were so outstanding that no one was surprised when the Apostolic Letter of Gregory XVI arrived in February, 1844, designating him the first Bishop of Chicago. On March 10th he was consecrated in St. Patrick's Cathedral at the early age of thirty-eight, by the Rt. Rev. John Hughes, Bishop of New York, assisted by the Rt. Rev. Benedict J. Fenwick, Bishop of Boston, and the Rt. Rev. Richard Whelan, Bishop of Richmond. Consecrated with Bishop Quarter were the Rt. Rev. Andrew Byrne, first Bishop of Little Rock, and the Rt. Rev. John McCloskey, Coadjutor Bishop of New York." For the sake of clarity, I wish to observe that at that time a Bishop was designated as "Right Reverend." Only an Archbishop was given the title of "Most Reverend," and even Bishop John Hughes was not then an Archbishop. There was not an Archbishop in the United States at that time except the Archbishops of Baltimore, St. Louis, and New Orleans.

"Anxious as Bishop Quarter was to reach the scene of his new Apostolate, much work remained to be finished at St. Mary's before his departure. It was April 18 when he bade New York a fond farewell together with his brother, Rev. Walter Quarter, who had been pastor of St. Peter's Church in Jersey City." (*100 Years*.)

Let us observe a rather long delay there. Perhaps the reason was as indicated. At any rate there was a delay of thirty-eight days. I have a suspicion that Bishop Quarter had been advised as to what he would encounter when he would arrive at his new See in Chicago and that he made a trip down to his old Alma Mater, Mt. St. Mary's, Emmitsburg, for the purpose of prevailing on some of the seminarians to join him later in Chicago, and he may have visited St. Mary's, Baltimore, for the same purpose. This suspicion is justified, I think, by the fact, as we shall learn later, that the Bishop

was in Chicago only a few weeks when he had several seminarians there who were almost ready for ordination.

As stated above the Bishop and his brother, Rev. Walter Quarter, left New York on April 18th, and arrived in Chicago on Sunday morning, the 5th day of May. No doubt he was tired, but he celebrated the early Mass in the old frame church of St. Mary's.

During the previous year Father de St. Palais had been building a brick church at the southwest corner of Madison Street and Wabash Avenue, where the Heyworth Building now stands. A tablet affixed to the wall of that structure by The Illinois Catholic Historical Society in 1932 bears this inscription: "Here stood the old St. Mary's Cathedral Church of the first five Catholic Bishops of Chicago: Quarter, Van de Velde, O'Regan, Duggan and Foley. Opened for Divine Services December 25, 1843. Destroyed in the Great Fire of October 8-9, 1871."

Bishop Quarter preached at the High Mass at 10:30 that first Sunday morning in the new brick church. The church impressed him as "a very respectable building." It was 100 feet long and 55 feet wide, but while it had been roofed over and occupied since the previous Christmas, there was not any plastering on the walls or ceiling. The front steps were of rough plank; the front doors of rough boards; the altar was a temporary one set up against the west wall; the sacristy had not been built, and worst of all there was a heavy indebtedness on the church and on the land which had been purchased for the Catholic cemetery.

The indebtedness on the church was approximately \$3000. The Bishop and his brother decided that the congregation would find it impossible to pay off this debt and provide funds to finish the Cathedral, so they very generously resolved to pool their private funds, which could not have been great, and pay off that indebtedness. Obviously they felt that the cemetery debt could be carried and ultimately paid off. But they would set an example of generosity and self sacrifice for the poor members of their faith in Chicago.

As previously stated, before the Episcopal See of Chicago

was established, the eastern portion of the state, including Chicago, had been under the jurisdiction of the See of Vincennes, and about an equal portion to the west was under the Archbishop of St. Louis. When the Archbishop and Bishop learned of the establishment of the new Diocese of Chicago, they immediately summoned their priests home. Perhaps a time limit was placed upon the compliance with this order; *e.g.*, when the new bishop arrives in Chicago. There is not any question about their having a perfect right to do this, according to the Canon Law of the time, but there is a vast difference between doing what the law permits and what The Golden Rule commands. I do not have any doubt that both needed more priests very urgently, because of the rapid increase in the Catholic population in each diocese. However, the entire matter could have been amicably solved, had greater charity prevailed.

It is the privilege and even the duty of an historian—even an amateur—to criticise events which meet with his disapproval. In this instance, my sympathies are entirely with Bishop Quarter.

Previously we have had the case of Father St. Cyr of Chicago being recalled home to the Diocese of St. Louis (by Bishop Rosati) when the Episcopal See of Vincennes was established with the eastern half of Illinois, including Chicago, within its territory. But Bishop Rosati listened to the pleading of Bishop Bruté of Vincennes, and permitted Father St. Cyr to remain in Chicago for several years longer. It seems that at first the permission was grudgingly given, but to the credit of Bishop Rosati he permitted Father to remain in Chicago. No doubt he had done many things to merit an eternal reward. I think that was one of them.

It seems certain that Bishop Quarter pleaded with both of the bishops to permit their priests to remain for a while, until he could find some replacements, and that he also pleaded with the priests then in Illinois to remain at their posts, pending negotiations with their bishops. But the two bishops were adamant.

Shortly after the arrival of Bishop Quarter in Chicago,

he found he had only eight priests in the entire State of Illinois,—two of these in Chicago. The Catholic population of Chicago was estimated at 3000 souls. The Catholic population of Illinois was estimated at 50,000 and they were settled in small groups, almost inaccessible in many cases because of very poor roads.

I think that dear old Thackeray used to begin a paragraph occasionally with the apology, "Dear Reader, be patient with me while I explain" This great shortage of priests for his extensive diocese of approximately 55,000 square miles was of great concern to Bishop Quarter. As intimated above, he was delayed about thirty-eight days after his consecration before leaving New York City because he wanted to visit old Mt. St. Mary's Seminary, Emmitsburg, and possibly St. Mary's Seminary, Baltimore, to pick up as many seminarians as he could to assist him in his new diocese. We do not know how many he got. Of course not all of them came West immediately. But they came year after year; we might say month after month. In the "Diary" of the Bishop we find this entry:

"May 25, 1844. I ordained to the priesthood today, Reverends Patrick McMahon, of County Cavan, and Bernard McGorisk, of County Armagh, Ireland, in St. Mary's Cathedral. They are the two first to receive Holy Orders in the Diocese of Chicago." That was twenty days after his arrival in Chicago, and evidently on Saturday. Rev. Jeremiah Kinsella was ordained July 7th of that year. Three new priests within two months! That was only a start—but surely a good one.

It should be observed that since 1844, Canon Law (Church Law) has been vastly improved. Bishops of a "Mother Diocese" are no longer permitted to call their subjects home when a diocese is divided.

In the "Diary" of Bishop Quarter for May 12th, second Sunday after his arrival in Chicago, we find the following: "I called a meeting of the congregation to be held for Monday evening at 7 P.M. to take into consideration the best mode of raising subscriptions to plaster the Cathedral. The meeting was held and good spirits prevailed; the city was divided into

districts with a central committee, the returns to be made by the collectors in a fortnight."

It seems that the plan was successful in getting the plastering done, but it took a long time and much effort to complete the Cathedral. In the meantime Bishop Quarter clearly saw what he had undoubtedly realized from the start, *viz.*, that the St. Mary's College (the old frame church) and the one-story frame quarters which he had erected as a "wing" to his residence was not the solution of the big problem of providing priests for his diocese.

He had vision. He believed that Chicago, because of its favorable location, was bound to become the metropolis of the midwest. He could envision the fertile prairies of Illinois becoming thickly settled and great quantities of grain and livestock would pass through Chicago to the eastern cities and New Orleans, and so to Europe. The towns and settlements in Illinois would grow, and others would be established. Many priests would be needed to take care of the faithful who would soon come to this territory.

Fortunately, he had more than vision. He had extraordinary faith and confidence in Almighty God and so had the courage to undertake what would seem the impossible. A real seminary was needed; he resolved to provide it. The Catholics of Chicago were laboring to complete their Cathedral, the brick church which Rev. Maurice de St. Palais had built but left in a very greatly unfinished condition. Bishop Quarter could not count on any help from the Catholics of Chicago just then to help him build a seminary.

He sent appealing letters to the President of The Propagation of the Faith which had been established at Lyons, France, to help out poor missions, and to the President of the Leopoldine Foundation, Vienna, Austria, which had been established for a similar purpose. To both of these organizations he made clear the extreme need of doing what he proposed doing with their assistance, and he implored their help at once.

However, he felt that perhaps he also had an additional resource. He would return to New York City, where he had labored several years, and where he had many friends. With

the consent of Bishop Hughes (he later became an Archbishop, the first in New York) and the consent of the various pastors, Bishop Quarter would appeal for help for his desperate needs.

It is stated that Bishop Hughes gave his consent grudgingly. Perhaps the Bishop of New York was then building St. Patrick's Cathedral, and, if so, we can easily understand why he was not exactly enthusiastic about any funds being telescoped to the nascent Diocese of Chicago. No doubt many pastors, who had their own serious problems, were like-minded.

At any rate, the mission of Bishop Quarter was very successful. He collected the sum of \$3123.80, and that under the circumstances was, if not extraordinary, at least very consoling to Bishop Quarter. With that sum, and what he received from The Propagation of the Faith, Lyons, France, and from The Leopoldine Foundation, Vienna, Austria, it seems he had enough to build his new Seminary. It was to be a large frame building, three stories high, set on a good foundation, and provided with a good basement.

The plans were drawn up and contracts let on October 17, 1845. The building was completed and dedicated July 4, 1846—just two years and lacking one day of two months after the arrival of Bishop Quarter in Chicago.

The new building was opened as a College and Seminary. It was the Bishop's plan to make it the core and very heart of the University of St. Mary of the Lake. The University was afterwards added to this building, and constituted an imposing structure. It was very successful for a time, but ultimately fell into financial and other difficulties which, though sad, did not occur until years after the death of the heroic Bishop Quarter, and so need not detain us here.

It is proper to note that in the midst of all these activities, Bishop Quarter endeavored to visit every part of his vast Diocese of approximately 55,000 square miles. The canal was finished down to Ottawa, or near there, when he arrived in Chicago. Trips to Galena, then considerable of a copper and lead mining town, LaSalle, and many other points were

reached in a buggy or farm wagon. Sometimes he had to give up because of floods of creeks, etc. He never spared himself in promoting the building of churches and administering Confirmation, and encouraging his priests in their difficult missions. From his "Diary" this is all too plainly evident. Also, when in Chicago on Sunday, he celebrated a Pontifical High Mass at which he invariably preached. He would preach again at Vespers in the afternoon or the evening. He must have had a wonderfully strong constitution. He surely had unbounded zeal and tremendous energy, but he was attempting to do more than the frame of mortal man can endure.

On the Sunday evenings during Lent, 1848, Bishop Quarter had been delivering a series of sermons, and "on the evening of Passion Sunday, after a rather lengthy and eloquent discourse, it was observed that his whole frame visibly trembled, his voice gave out, but not until he said: "On next Sunday, I will conclude.' Alas, that voice was hushed in death the following Sunday.

"About 2 o'clock on Passion Monday morning, a few hours after the Bishop had retired to his room, the Rev. P. T. McElearne, who resided in the Bishop's house, was awakened by hearing loud moans, coming from the Bishop's apartments, as if he were suffering with intense agony and pain. Father McElearne hastened to the Bishop's bedchamber, where he found him walking to and fro, complaining of a 'burning headache.' The young priest requested the Bishop to lie down, as a means of relief. He then aroused the household, and immediately sent a messenger for medical assistance. Father McElearne, on his return to the Bishop's bedroom, found the sufferer's strength rapidly failing and the symptoms of approaching dissolution becoming clearly visible. He therefore proceeded without any delay to administer the last sacraments to his dying Bishop. Scarcely had he finished when the saintly Bishop Quarter, uttering the words 'Lord, have mercy on my poor soul,' sank apparently into a deep slumber,—it was the sleep of death."—*Life of Bishop McMullen*, by Rev. James J. McGovern, D.D.

I have purposely continued "The History of the Early

Holy Trinity Parish

Catholic Church in Illinois" down through the years of the first Bishop, to present a perspective, though briefly given, of the great trials, hardships, and heroic labors of the great Bishop Quarter. More eloquent men than he there undoubtedly were, though he was a very persuasive speaker, but for zeal, courage, self sacrifice, and success in his undertakings, I doubt if he has had any superior in Illinois even to this day.

The Rt. Rev. James Oliver Van de Velde became his successor and was consecrated in the Cathedral of St. Louis on Sexagesima Sunday, 1849.

Pioneer Days

THE HOLLY-O'BRIEN TRADITION

Tradition is not history, and every historian knows that it tends to grow in the course of time and often takes on embellishments which greatly magnify the original story. However, traditions may have real value because they may give a clue to events which may be ascertained upon further research, and thus history may be established on matters which were previously unknown; and it may sometimes happen that even if certainty is not established by further research, at least a degree of probability may be acquired. Though not final, even that has some value as an adjunct to history.

Through the Holly-O'Brien Tradition we have been able to establish one important fact, *viz.*, that on July 21, 1852, the Rev. Alphonso Montuori, second pastor of St. Mary's Church, Peoria, visited Bloomington and baptized at least five infants there.

Now let us take up the Holly-O'Brien Tradition.

Miss Mary C. Gleeson and her sister Mrs. Leslie Stone, who live at 2011 East Taylor Street in Bloomington, feel certain that they remember the Holly-O'Brien tradition very well, for they often heard the stories of those early days as recounted by their maternal grandfather, Thomas Holly, who lived until 1908. Miss Gleeson has written for me an account of the family tradition, which I have taken as the basis for this "Pioneer Days" chapter on the Catholics in Bloomington. It is as follows:

Thomas Holly came from Ireland to New York City in 1843 or 1844. William O'Brien and Johanna, his sister, came from Ireland a year or two later. They had all lived in Cashel, in Tipperary, and doubtless were acquainted before coming

to America. At any rate, in 1847, Thomas Holly and Johanna O'Brien were married in New York City, and shortly after their marriage they and William O'Brien decided to move to Illinois.

William O'Brien was a farmer, and his main objective in moving West was the hope that he might find desirable farm land which he could afford to buy. The trip was a difficult one,—the usual route in those days being via boat from New York City to Albany, the second stage of the journey by another boat through the New York and Erie Canal to Buffalo, thence across Lake Erie to Detroit. By the year 1847 there was transportation by railroad and stage from Detroit to New Buffalo on the eastern shore of Lake Michigan, and from that point Chicago was reached by steamboat.

Upon arrival in Chicago they learned that the Illinois Central Railroad was contemplating the building of its line south from LaSalle, and it seemed likely to the brothers-in-law that employment could soon be had on that project, and that such employment might incidentally furnish opportunity for exploring the country in the central part of Illinois, even then famous as fertile farm land. Accordingly, early in the spring of 1849, Thomas and William decided to start south. Mrs. Holly and her infant daughter Bridget, born in November 1848, remained in Chicago, companioned by a young lady named Bridget Liddy, who had come from Ireland on the same ship as the O'Briens, and who had accompanied them on the trip from New York to Chicago.

The Illinois and Michigan Canal had been completed from Chicago to Ottawa in 1844, and by this means the brothers-in-law traveled to Ottawa. One might wonder why they stopped in Ottawa, for the canal was completed down to LaSalle in the summer of 1848, and this was the spring of 1849. The only conceivable explanation I can give is that some of their relatives and friends had gone down as far as Ottawa in the four previous years and settled there, perhaps pretty largely on farms, and that the two travelers spent an enjoyable week or more with them.

Then, according to the Tradition, the young men decided to walk to Bloomington. Why they did not take a boat down to LaSalle, which would have shortened their trip by about fifteen miles, is a puzzle. The Tradition, however, says that they walked from Ottawa to Bloomington. There was an old trail which led from Ottawa to the point where Lexington now stands, and thence to Bloomington. The brothers-in-law were not without some funds, but they sought to conserve them as much as possible.

The distance from Ottawa to Bloomington is at least seventy-two miles over our modern roads and bridges. In those days it may have been close to ninety miles along the primitive trail which led from Ottawa to Bloomington. It is related that long afterwards, as they recalled their experiences on the trip, they narrated how the pioneer farmers, who were few and far between, were most hospitable to them so far as their limited circumstances would permit,—perhaps furnishing them a comforter on the floor for a bed, and a scant and not very satisfying breakfast of boiled potatoes, salt pork, coffee, and bread and butter in the morning, and then the two would again be on their way. By noon they would be famished, but, characteristic of their race, they were reluctant to beg for food. They often dared each other to stop at some little home and make a plea for something to eat, but neither would take the “dare,” and when they did stop the request invariably would be for a “drink of water.”

They arrived in Bloomington perhaps in the middle of April, 1849. On inquiring as to the prospects for employment, they were directed to General Asahel Gridley and Mr. David Davis, two prominent citizens of the little town, and among its most ardent promoters. They were assured by both these gentlemen that there would be plenty of work in the Bloomington area for many years to come; that with the expected arrival of two railroads Bloomington would soon be a busy and prosperous community, and they were urged to bring their families and make it their home.

“Is there a Catholic Church here?” asked O’Brien.

"Not yet," said Mr. Gridley, "but this town is going to grow and grow rapidly, and there soon will be many Catholics and a Catholic Church here."

Thomas Holly and William O'Brien found plenty of work in the vicinity of Bloomington and concluded that it would be a good place in which to live. William purchased a team of horses and a wagon, and in the spring of 1850 they drove to Chicago to bring Johanna Holly and her baby, and Bridget Liddy, to Bloomington to make it their permanent home. On May 5, 1850, the little group arrived in Bloomington, the population of which at that time was only 1611. On May 14, 1850, Bridget Liddy and William O'Brien went to Peoria where they were married by the Rev. Raphael Rainaldo, pastor of St. Mary's Church, the first Catholic parish in Peoria, which was organized some time before 1850. There was no Catholic church nearer to Bloomington.

Bridget Liddy O'Brien was described as a very beautiful and vivacious young woman. She had lived in Dublin and had made a trip to Australia before coming to America, and was not at all sure that she would be satisfied to live in the "wilderness" of pioneer Illinois, but once having decided to do so, she put her whole heart and soul and considerable ability, into the job of making their home. She sold for \$50 a very valuable shawl which she had brought with her from Ireland, and with that money purchased the lot at 506 East Jefferson street where the O'Brien home was built,—the house wherein was celebrated the first Mass ever said in Bloomington.

According to this family tradition, the first Catholic to arrive in Bloomington was Michael Winn, whose name was more properly spelled "Wynne," who arrived on May 7, 1847. He acquired a home on West Chestnut Street, where many of the later arriving Catholic Irish immigrants roomed and boarded until they got more favorably located.

According to the story of the *New World* Centennial Edition, and also Father Weldon's story, *Golden Jubilee Year*, 1903, the second Catholic to reach Bloomington was John P. Maloney, on March 15, 1850. If our Holly-O'Brien Tradition

is correct, and I think it is, the second and third Catholics to reach Bloomington were Thomas Holly and William O'Brien. They left Ottawa in April, 1849. To walk to Bloomington would require only about three days of good weather. Even presuming that there were some rainy days, and no possible "lifts" on the way, they should have made it in a week. That would mean that they arrived in Bloomington perhaps before May 1, 1849. I think this is quite likely, because from the Tradition it seems that they worked in Bloomington or vicinity for some time before they brought the family of Thomas Holly, and Bridget Liddy, down to Bloomington.

Confusion of dates may be expected in a Tradition; the main facts given are likely to have some worth. In this instance it seems that notice was taken only of the arrival of Mrs. Thomas Holly and infant, and Bridget Liddy,—and none whatever of the earlier arrival of Holly and O'Brien. But most pastors know only too well of the ineptitude of newspapers when they endeavor to condense space and shorten a story.

It is fairly certain that Mrs. Holly and her child Bridget, with Miss Bridget Liddy, arrived in Bloomington about May 5, 1850. It is not stated that John P. Maloney was a married man when he arrived in Bloomington on March 15, 1850. We do know that Thomas Holly was a married man, and that his wife lived in Chicago, when he and William O'Brien came to Bloomington in the spring of 1849. And when he brought his wife and child to Bloomington on May 5, 1850, his may have been the third, if not the second, Catholic family to arrive in Bloomington.

It is interesting to remember that the years 1846, 1847, 1848, and 1849 were the years of the great famine in Ireland, when a peculiar blight fell upon the growing potato crop and it just wilted away. Many thousands of poor Irish actually starved to death. America sent over several shiploads of corn to be ground into meal for their relief. The British Government set up "soup or gruel kitchens," but no one was permitted to partake of the food there served unless he would renounce his allegiance to the Catholic religion and attend the

Anglican Church or another Protestant church. And to the great credit of the hungry Irish, they preferred to die of starvation rather than become renegades to their religion. All who could get transportation to the hospitable shores of American eagerly availed themselves of the opportunity. They came in many thousands,—most of them as cabin passengers, where many died of “ship fever”—cholera. Thomas Holly came from Ireland several years before 1847. So did William O'Brien and his sister Johanna, but many of those Irish Catholics who found their way to Bloomington and its vicinity in the early 1850's were new arrivals from Ireland in the great immigration during those years of famine.

We encounter a real difficulty in endeavoring to account for a part of the Holly-O'Brien Tradition which affirms that Julia O'Brien, daughter of William and Bridget Liddy O'Brien, born February 6, 1851, was the first Catholic child baptized in Bloomington. We know that Peoria was the residence of the nearest priest during the pastorates of Father Rainaldo and Father Montuori. I have carefully searched the baptismal records of the old St. Mary's in Peoria back to 1849, and through the years until the arrival of Father O'Hara in Bloomington, November 4, 1853, and I could not find any record of such baptism. I also have carefully searched the baptismal records at St. Patrick's Church, LaSalle, and St. Columba's, Ottawa, but without any success. The records at Pekin do not go back that far. Nor is there any record of her baptism in the Old St. Mary's in Chicago, now preserved in the vault of the present St. Mary's on Wabash Avenue, in Chicago.

It seems that almost beyond a doubt this Julia O'Brien was the first Catholic child baptized in Bloomington, but when, and by what priest, we do not know.

We do know that at this time there were stagecoaches operating out of Bloomington to Peoria, Danville, Chicago, Decatur, and Springfield. In fact it was the heyday of a very large stagecoach line with its center in Bloomington. We have vivid accounts in the *Pantagraph* of how the

coaches and four swung out of their coach yard with clocklike regularity every day for points to Danville on the east and Peoria on the west. This was the most profitable line. A line from Bloomington to Chicago was next best. One to Springfield was rather irregular, and one to Decatur was least profitable of all.

I quote from the Bloomington *Bulletin* of June 5, 1910, as preserved in "Mrs. Sanders' Clippings," at the McLean County Historical Society:

"When John W. Ewing conducted the old National Hotel, on the north side of Front Street between Main and Center, the stage yard adjoined it on the west, where the old coaches and their teams of four were stabled.

"In 1855 it cost to ride in the John Frink & Co. stage line from Chicago to Peoria, via Ottawa, Joliet and Peru, 160 miles, \$10 in winter, \$8 in summer; from Peoria to Springfield the fare was \$4."

It would seem that the fares were not excessive. These stagecoaches very generally obtained contracts for carrying the mail from town to town, and this constituted an important part of their revenue.

But to return to the baptism of Julia O'Brien. In an address delivered by Rev. J. J. Burke before the McLean County Historical Society about the middle of March, 1906, to which reference shall be made later, Father Burke started: "The first Catholic child baptized in Bloomington was Julia O'Brien, The priest, probably Father Montuori, came from Peoria and said Mass in the home of William O'Brien, and after the Mass he baptized Julia O'Brien and some other children."

It is evident that Father Burke, while ascribing the baptism to 1851, has confused it with the visit to Bloomington made by Father Montuori on July 21, 1852. This is the only date under which I found baptisms from Bloomington entered in the Baptismal Register of the old St. Mary's Church, Peoria. Under that date I found the following infants listed as baptized in Bloomington by Father A. Montuori:

Holy Trinity Parish

James Harmon, born Aug. 19, 1850, of James and Mary Harmon.

George Harmon, born May 23, 1852, of James and Mary Harmon.

Catherine Holly, born July 16, 1851, of Thomas and Johanna Holly.

Michael Gleason, born June 17, 1852, of Patrick and Helen Gleason.

Thomas Kane, born June 26, 1852, of Michael and Elizabeth Kane.

The name of Julia O'Brien does not occur on this list.

Let us observe that Father Montuori was the guest at the home of William O'Brien, where he celebrated the first Mass ever said in Bloomington so far as we know, and baptized the above mentioned five infants. Can we conceive of any priest, under the circumstances, baptizing the child of his host and neglecting to record it? It might be possible, but I can hardly believe it would be even probable.

My interpretation of the matter is that because of the stagecoaches mentioned above, either Father Rainaldo or Father Montuori came over from Peoria by stagecoach in 1851 and baptized Julia O'Brien, and failed to record it. That does not happen very often, and when it does, it is not a matter of neglect most likely, but because of other matters such as an urgent sick call, or perhaps because the priest is unwell and goes to bed and forgets about the recording of the baptism.

In this instance it is a choice of selecting between what seems patently the improbable and the more probable.

There is another part of the Holly-O'Brien Tradition which should not be passed over. It relates that William O'Brien, a very stalwart Catholic, realized that there were children in Bloomington of Catholic parents who had never been baptized, and a considerable number of Catholics who had not received the sacraments for some time, and he determined to do something about it. He had a team of horses which he used in grading on the railroad. My memory

goes back to the days of a little more than a generation later, when most of the farm horses in Illinois were of rather scrubby stock, and perhaps one-fourth broncho. On the average they would not weigh over 1200 pounds, but they were as tough as "whang." It is most likely that William O'Brien had some correspondence with the Catholic priest in Peoria. I assume that it was Father Montuori.

It seems to me that because of excessive rains, grading on the railroad would have to be delayed; the stagecoaches could not get through, so the resolute William O'Brien borrowed an extra saddle and led one of his horses, while he rode the other, over to Peoria to bring a priest to Bloomington.

He could hardly have done better than make the trip over there in one day. It must have been over fifty miles, and over poor roads, and that would have been a good day's ride for man and horse. It would seem to require one day for each way trip, or four days in all, to get the priest to Bloomington, back to Peoria, and for William to make his return trip home. It seems that this did not deter the determined Catholic. Presumably there was a flood on, and no grading could be done anyhow.

At any rate, according to the Tradition, he brought a priest over from Peoria to Bloomington. When? I do not know. My surmise is that it was on July 21, 1852, when he brought Father Montuori to Bloomington to celebrate the first Mass ever said in Bloomington and to baptize those five children.

The Tradition says that there were "nineteen" among those present at that first Mass. I doubt if there could have been that many present earlier than July 21, 1852. Of course this is mere conjecture, but I would fix the story of that heroic horseback ride at that date. It seems to me that the first Mass ever celebrated in Bloomington was by Father Alphonso Montuori from St. Mary's Parish, Peoria, on July 21, 1852.

The names of the nineteen persons among those present at the first Bloomington Mass, as preserved in the Tradition, were Mr. Michael Winn, Mr. and Mrs. John P. Maloney,

Holy Trinity Parish

Mr. and Mrs. Daniel Spellman, Mr. and Mrs. Patrick Dwyer, Mr. Patrick O'Brien, Mr. John Ryan, Mr. and Mrs. John Mahoney, Mr. and Mrs. Patrick Flannery, Mr. William O'Neill, Mr. Peter Madden, Mr. and Mrs. William O'Brien, and Mr. and Mrs. Thomas Holly—exactly nineteen.

The names as given in the Centennial Edition of the *New World*, of August, 1900, number only eighteen. That of Michael Wynne is omitted. Father Weldon's brief *History of the Parish*, published in 1903, substitutes the name of Bernard McElvaney. It is quite likely that the Thomas Holly list of names was compiled from memory some years after this event and that both of these gentlemen attended the first Mass celebrated in the home of William O'Brien July 21, 1852.

The story of a china pitcher used for baptisms will be dealt with under the Pastorate of Rev. Bernard O'Hara, where it properly belongs. In that chapter we shall encounter the names of Thomas Holly and William O'Brien again.

Two Railroads Come to Bloomington

Everyone knows that the railroads have played a very important part in the development of our country, and in fact of every country. And as the very arteries of commerce, and military operations, they still play an important part. In the early days of our country they provided the means of transportation of farm products to the cities, and of shipping food and merchandise from the big cities to the smaller ones and to the small towns. They provided means of travel in the days when there were not any concrete highways, which were planned and constructed after the invention of the automobile. Then the demand for hard roads became imperative. The beginning of the automobile era was approximately sixty years after the first railroads were built through Illinois. Before that, merchandise was hauled by horses or mules from the larger cities along waterways to the smaller towns. From Chicago and Peoria, towns like Bloomington were supplied. Likewise farm products were sent to market the same way. The building of the Illinois-Michigan Canal from Chicago to LaSalle helped enormously.

The trails over which these wagon loads of merchandise or farm products traveled were also used by stagecoaches to haul passengers and mail from place to place. But there were really few roads worthy of the name, and few bridges over rivers and streams. Consequently there were times during the winter and spring months when transportation by that method was just impossible. And so the coming of the railroads meant a great blessing to the people of Illinois.

The year 1853 meant a great deal to Bloomington, for in that year two railroads entered the city. The first train to

enter Bloomington was over the Illinois Central from LaSalle, on May 23rd. It is related that farmers came with their families in wagons to witness the event. No doubt many of them, especially of the younger generation, had never seen a train before. Then, too, it is quite likely that a great number of these Irish farmers had relatives and friends from LaSalle and Ottawa who were coming down on that train to visit them and perhaps spend a few days in Bloomington. At any rate it is recorded that it was the largest crowd assembled in Bloomington up to that time.

Since the Illinois Central was the first railroad to enter Bloomington, and because of the large part which it played in the early development of the State, and the large part it still plays in service to the State by its long lines to the south and west, the construction of this railroad well deserves more than a passing notice.

The Illinois Central really enabled the State of Illinois to develop its vast resources, its fertile prairie land, its rich coal fields, and its great waterways over Lake Michigan and the Mississippi River.

In the early years of the present century, Governor Len Small was reelected Governor of Illinois, perhaps a couple of times, on the slogan, "He pulled us out of the mud," because of his ardent advocacy of building hard roads, which the invention and development of the automobile had made imperative. More than a half century earlier the Illinois Central Railroad had pulled us out of the swamps and vast stretches of almost inaccessible prairie lands by its lines from Cairo to what is now East Dubuque, Illinois, through Freeport and Galena, and its line from Centralia to Chicago.

The need for better roads and better means of transportation was fairly dramatized to the early citizens of Illinois by the breaking out of the Black Hawk War in 1832. In the early spring of that year Black Hawk, wily old chief of the Sauk Tribe, had crossed the Mississippi River in violation of his treaty with the Government. With several hundreds of his warriors he proceeded up the valley of the Rock River to his old camping ground. He protested that his plans were

Two Railroads Come to Bloomington

peaceful; he only wanted to raise corn for his tribe in Iowa, but his braves pillaged the country, terrified the inhabitants, and stole their livestock.

At that time General Atkinson commanded a small Federal fort at the mouth of the Rock River, but his force was entirely inadequate to deal with the situation. Consequently he appealed to Governor John Reynolds of Illinois.

Incidentally, it might be noted here that although Kaskaskia is usually listed as the first Capital of Illinois, and that is true, for it was the territorial capital of the Illinois Territory which also included Wisconsin, when Illinois was admitted to the Union in 1818, the first action of the duly appointed delegates, after drawing up the State Constitution, was to pass a resolution to the effect that henceforward the capital of Illinois would be located in Vandalia. It remained there for exactly twenty years. In 1838 it was officially removed to Springfield, but actually it was in 1839 that the work of the capital was performed in Springfield.

Governor John Reynolds, in response to General Atkinson's request, issued an urgent appeal for troops, naming Beardstown, about 200 miles to the northwest, as the place for assemblage. It is said that he got plenty of good recruits. He met them at Beardstown. His problem now was to get them to the vicinity of the Rock River Valley.

His experience was a trying one. There were not any wagon roads worthy of the name. Often the men walked through vast sloughs and marshland. At times they waded through streams up to their armpits, and when they got to high land they did not have a dry stitch of clothing on their bodies. The Commissary Department bogged down hopelessly. Horses and mules got stuck in pulling the wagons over the marshland. The department did not have sufficient horses or mules to transport more than a limited amount of food by pack animals, but it did all that was humanly possible to supply the recruits. At times the supplies were seriously inadequate.

The dictum of Napoleon that "an army travels on its belly" must remain everlastingly true. Ill-fed troops means

mutiny and desertion. But while the *gripe* was often expressed: "When do we eat?" the commissary did manage to feed the troops, and there was not any mutiny nor was there any desertion. They drove the Indians back across the Mississippi River, though there was a merciless slaughter of many Sauks before they were allowed to cross the river, and more heartless still, a tribe of Indians on the Iowa side of the river was encouraged by our military commanders to more than decimate those who did get across. Alas! "man's inhumanity to man, makes countless thousands mourn."

But when the Black Hawk War was ended, every soldier who had participated in it was convinced by his own experience that something should be done to provide means of transportation, for reasons of security and for travel from the southern to the northwestern portion of the State, and to every part of the State—a consummation to be devoutly wished for—but how to accomplish it?

"Old men shall dream dreams and young men shall see visions," said the prophet of old. When these young men returned from the Black Hawk War they were reading of a very novel means of transportation: cars on rails drawn by steam engines. A few short lines had been built in the East. It seems that the rails were of wood, capped with plates of iron, and these laid down over wooden ties. The engines were wood burners, and traveled only about twelve miles per hour. Even so, what an advantage that would be for Illinois!

Thus the possibility and desirability of a steam railroad for Illinois had its inception. To abbreviate a long story as much as is possible, and more than is possible, in fact, the idea developed that Illinois should have a railroad connecting Cairo with other lines.

It would be a long story to recount the first three attempts to build a railroad from the southern part of Illinois. They proved futile, and cost the State of Illinois about \$20,000,000,—no small sum for a State with such a scanty population and comparatively little revenue. As a consequence the credit of the State was greatly impaired. It was apparently bankrupt.

When Stephen A. Douglas became a candidate for the

Two Railroads Come to Bloomington

United States Senate in 1846, he pledged the people of Illinois that, if elected, he would press a Bill to have the Federal Government grant to the State of Illinois a certain amount of the public domain for the building of a railroad from what is now Cairo to join with the southern extremity of the Illinois & Michigan Canal near LaSalle, not then completed that far south, but had its charter that far toward the south where it would connect with the Illinois River, and thence to the Mississippi River. He also proposed a branch line from a point near where the city of Assumption now stands, to the city of Chicago.

He was elected as one of the Senators from Illinois and proceeded to make good on his pre-election pledges. His plan was something new in the building of railroads.

Up to this time, land grants had been previously given by the Federal Government for the construction of canals and public highways. The Illinois & Michigan Canal had been favored by such a land grant, perhaps the New York & Erie Canal. But this was the first endeavor to get such a concession to help build a railroad.

The plan met with considerable opposition in both Houses in Washington, but Mr. Douglas had already won the sobriquet of The Little Giant, because of his small stature, his oratorical ability, and his pertinacity of purpose.

His plan was this: He would press to obtain from the Federal Government a charter which would grant to the State of Illinois for the main lines of the Illinois Central Railroad, a right-of-way two hundred feet wide, and every alternate section of land on each side of the right-of-way for six miles deep. It also provided that in case a portion of any one of these sections had been previously sold by the Federal Government, or deemed undesirable by the Illinois Central Railroad Company, it would have the privilege of going back as far as fifteen miles to select a more desirable section.

That was truly a most liberal grant of land for the building of a railroad,—a choice of six alternate sections of land on either side of the right-of-way for every mile of the main lines of the Illinois Central right-of-way, going back for

fifteen miles on each side of that right-of-way. As a consequence the Illinois Central Railroad acquired possession of 4233 sections of land in the most desirable part of Illinois. That was truly a liberal allotment.

However, there were a couple of "catches" in the Grant. One was that the Federal Government would raise the price of its alternate sections still unsold from \$1.25 to \$2.50 per acre so that it would not lose any money on the Grant. The other was that the Illinois Central could not sell any of its land so acquired until the Federal Government had sold all of its alternate sections in the zone of the Land Grant. That of course delayed the Railroad Company from getting any revenue from its land until some years later.

Another proviso of the charter was that the Railroad should pay into the State Treasury seven per cent of its gross revenue on its main lines, *viz.*, Cairo to Centralia, thence through Freeport and Galena to East Dubuque, and from Centralia to Chicago, a total of 705.5 miles.

Of course it pays an ad valorem tax on its branch lines within the State. I do not know, but presume there is no other corporation within the State that pays so much taxes into the State Treasury as does the Illinois Central Railroad.

The following story concerning the Centennial of the Illinois Central is copied from the *Bloomington Pantagraph* of May 15, 1951:

"I C., and City Grew Up Together—Railroad's Coming Boon to Bloomington.

"When the 1500-pound limestone boulder bearing an 11-inch medallion face is dedicated at 11 A.M. May 23 at the East Grove Street freight house it will mark the 100 years of service by the Illinois Central Railroad. (That is an overstatement for the Illinois Central did not enter Bloomington until May 23, 1853.)

"The medallion on the left side of the boulder, which is being made at the Burnside Shop in Chicago, will read: 'For 100 Years 1851-1951 Illinois Central, Main Line of Mid-America.' The medallion on the right will bear an imprint

Two Railroads Come to Bloomington

of the eastern half of the U.S., showing the Illinois Central Routes.

"First Train 1853. Though it was in 1851 that the railroad received its charter to lay tracks from East Dubuque to Cairo through Bloomington (with a 'branch' line from Centralia to Chicago) it wasn't until May 23, 1853, that a little wood-burner puffed into Bloomington bringing the first regular passenger and freight train service to its 1594 people.

"The same year this stretch of track became a part of the 'Chicago and St. Louis Mail Route' with A. D. Abbott, the first Illinois Central conductor of record, acting as U. S. mail agent.

"On March 14 of the following year the line between Bloomington and Clinton was opened.

"The transportation system was the realization of a dream the farmers of the territory had visioned almost from the time settlers established a permanent colony at Blooming Grove in 1822.

"James Allin Started Town. In 1830, the year James Allin founded Bloomington on his quarter section of land north of the settlement, an improvement was made in transportation when the Old Chicago Trail, the first direct wagon road from Bloomington to Chicago, was opened.

"When the Internal Improvement Act was passed by the state legislature on February 27, 1837, the residents thought their prayers had been answered. Not only was the proposed main line of the state-owned railroad to run through the town on its way from Cairo to Galena, but one of the four east-and-west lines was to cross the Main line at that point.

"Unfortunately the scheme fell through before the residents of Bloomington ever saw a track laid near them.

"Town Grew Rapidly. That vision of transportation of men like Lt. Gov. John Moore, Jesse W. Fell, Gen. Asahel Gridley, and Judge David Davis was a sound one, though, because in the decade between 1850-60 the population of Bloomington almost trebled, land values increasing six times while corn and wheat production was also tripled, largely due to the coming of the railroad.

"In 1854 the Alton road was completed to Joliet, and since no railroad crossed the Illinois Central for 43 miles south of Bloomington, the city became the major trans-shipping point for these rich yields. By 1870 Bloomington had grown to a young city of 14,590.

"Lincoln Attorney for I.C. It is well known that a familiar figure around Bloomington, in its turbulent decade of growth was Abraham Lincoln. In fact, it was the suit between McLean County and the Illinois Central that 'made' Lincoln as a corporation lawyer and netted him his largest fee—\$5000.

"This case was finally decided in favor of the Railroad in 1846. After this success, Lincoln continued to serve as attorney for the railroad until 1861 and his fees for private cases rose along with his status as a corporation lawyer.

"The Illinois Central employs about 50 people in Bloomington and McLean County with a payroll of around \$174,000. It spends around \$10,000 on purchases in the territory annually, and in addition to the charter taxes paid the state, pays about \$30,000 annually in the county."

THE ALTON RAILROAD

(From J. L. Hasbrouck's *History of McLean County*)

"In point of its future effect upon the prosperity and population of Bloomington and McLean County generally, the most important railroad built into the city is now what is known as the Chicago & Alton, first known as the Alton & Sangamon. When it came into Bloomington, it arrived rather quietly, and without any flourish of trumpets as had the Illinois Central. First trains ran from Springfield to Bloomington on October 16, 1853. After several months the trains from the south connected with the Illinois Central at Bloomington Junction (Normal) thence over the Illinois Central to LaSalle and thence over Rock Island to Chicago. At that time the road advertised to take passengers to New York via Chicago 'in only sixty hours'.

"As the road reached Bloomington in the late fall, it was impossible to finish the line north until the following summer.

Two Railroads Come to Bloomington

The building started north from Bloomington, and was finished so that an excursion train was run down from Lexington on July 4, 1854. The Joliet & Chicago (portion of) Road had been previously constructed so that when the extension north from Bloomington to Joliet was made, the line was completed from St. Louis to Chicago.

"The Illinois Central depot was located on the eastern edge of town, and the leaders of that day, Jesse Fell and others, thought it best to locate the Chicago & Alton depot on the western edge, thinking the town would spread out between the two. Jesse Fell, David Davis, General Gridley and others secured donations of lands and other gifts to secure for Bloomington the location of the repair shops of the new road, thus laying the foundation of what proved to be the city's chief industrial enterprise. The shops in turn gave rise to the idea of building from Bloomington the new division to Jacksonville, in 1867, for which Bloomington Township and the City voted bonds of \$75,000. If this aid had not been given the Jacksonville line would have been built north from Delavan.

"The small shops of the C. & A. erected in 1853-54 were burned down in 1867, and it required a strong effort on the part of the citizens to secure consent to rebuild here, for Chicago, Springfield, and Joliet were all seeking the location. The fact that the road had three divisions entering here was one of the main arguments in favor of Bloomington, and the immense shops were built in Bloomington."

The story of the shops fire, as contained in the Bloomington *Pantagraph* of Saturday, November 2, 1867 is as follows:

*"Tremendous Fire—Railroad Shops Burned—*At this moment of writing, 1:30 A.M., the machine and car shops of the Chicago & St. Louis R. R. are in flames. The entire shops are destroyed, and as we go to press it is uncertain whether the roundhouse can be saved, though it is hoped it may be. The rest will prove a total loss, together with an immense amount of lumber and other material for the use of the road.

Nothing has been ascertained, during the confusion and excitement, concerning the origin of the fire, nor can any estimate be formed of the extent of the loss, though it is far greater than any that has ever befallen Bloomington before. It will be a sad blow in many respects,—to the road, and to some 2000 persons who were supported by their earnings on the road and in the shops. The firemen are working nobly, but at the outset the steamer, for some cause, could not work, and the supply of water was limited, while everything was dry as tinder. The fire began about half past ten last night, and is raging still with undiminished fierceness.—More in our next issue.”

MONDAY, NOVEMBER 4, 1867 (NO SUNDAY ISSUE)

*“The Great Fire and the Losses—*The origin of the fire of Friday night at the railroad machine shops is a mystery unexplained. It originated in the brass foundry, where some hands had been employed till near ten o’clock at night. The Master Mechanic had been in but a short time before the workmen left, and everything was going on as usual. It was near eleven o’clock when the fire was first discovered, and if water could have been used then freely, but little damage would have occurred. The wind was high and everything dry as tinder, and before the fire engines reached the place the fire was so far advanced that but little could be done to check it. The firemen worked bravely, however, and did valuable service. Railroad employees worked to save all the property of the railroad they could, and the citizens helped in every way. It is gratifying to all to find that the destruction is not so great as was feared at first. It was first thought the destruction of everything, engines, cars and all, was inevitable. The old and new roundhouses were saved, and all the engines, except two, which were up in the brass foundry for repairs and even these were not materially injured.

“The machine shop, car shops, foundry, lumber, lumber sheds and dry house were totally destroyed, together with all tools and machinery they contained. Many of the workmen

Two Railroads Come to Bloomington

employed there who owned their own tools, lost them also, though the amount of this loss is not ascertained.

"A rough estimate of the loss given by Mr. Vaughn, train-master, and Mr. Jackman, Master Mechanic, places it somewhere between \$125,000 and \$150,000. This amount relates only to the value of the material destroyed. The damage to the railroad company, resulting from lack of shops and facilities for repairing, and general disarrangement and hindrance of their business, must be far greater than the actual cash value of the buildings and material burned.

"Earnestly hoped to make what is left the nucleus of a much better and safer shops . . . citizens disposed to give what assistance they can to this end. . . . Citizens of Bloomington have felt a justifiable pride in the location of the shops in this city, and there is now general anxiety felt lest the Company, since the disaster, should conclude to remove them. It is to be hoped this will not be the case. The greater number of mechanics employed are citizens of Bloomington and property owners, and their interests are identified with those of Bloomington."

Subsequent issues of the *Pantagraph* warned the citizens of danger of the shops being removed and suggested that they consider what could be done to avoid this. The *Springfield State Journal* within a day or two after the fire contained an editorial, which the *Pantagraph* copied, suggesting that Springfield would be a better place for the shops.

Another *Pantagraph* item stated that Joliet already had offered all ground necessary, and a bonus of \$100,000, if the Railroad would locate the shops there.

Still another *Pantagraph* item stated that Chicago was offering 10 acres of land and \$25,000, and that other cities were preparing to bid for the shops.

Later issues stated that Springfield was actively working to obtain the shops; that the Bloomington Mayor had called upon President Blackstone of the Alton, and that a spirited fight was under way to keep the shops in Bloomington, and then, on January 14, 1868, the *Pantagraph* announced "with certainty" that the shops would remain in Bloomington,

condemnation proceedings and transfers were under way to give the Railroad the additional land needed, and the \$55,000 bond issue, previously described, for the benefit of the rebuilding of the shops, was floated.

The writer remembers having discussed this matter with Mr. James J. Quinn, a retired druggist at the time, who lived at 1005 North Roosevelt Ave., until the time of his death. Mr. Quinn told *him* that all this was mere buncombe and bluff on the part of the officials of the Chicago and Alton Railroad Company; that according to their charter or agreement with the city of Bloomington it was mutually agreed that because of favors which the Chicago & Alton had received from the City of Bloomington, the Railroad Company would never remove its shops from Bloomington, and that if they did so, they would forfeit their right-of-way through the city. He has never investigated this account, as given by Mr. Quinn. He records it here for some future historian to investigate.

The Chicago & Alton Railroad and the C. & A. shops contributed immensely to the growth and prosperity of the City of Bloomington. Here are some statistics for the census of Bloomington during those early years:

Population of Bloomington, 1850 —	1,611
1855 —	5,000
1858 —	7,000
1860 —	8,000
1879 —	18,000

Hasbrouck's *History of McLean County* states that the Catholic population of Bloomington in 1879 numbered about 6000. This conforms to a statement in one of the City Directories of that time that at least one-third of the population were "foreigners."

Let us remember that even in the days of Rev. Dr. McGovern's pastorate (Sept. 20, 1870-Aug. 20, 1874) the German Catholics assembled in the Catholic Boys' School at 810 North Main Street about once a month, and a Father Schreiber from Wapella held services for them there. Most of the "foreigners" were Irish Catholics, but by 1870 there

Two Railroads Come to Bloomington

was a considerable number of German Catholics in Bloomington who started to organize a church of their own. And of course there probably were many Germans who were not Catholics.

The majority of the Irish immigrants found work in the shops or on the railroad. Some served as track laborers; others became firemen or switchmen, and in time became engineers or conductors. Perhaps not so many of the Germans found employment on the railroads. But they found employment somewhere. And all of these immigrants were industrious and very largely a frugal people, who contributed greatly to the upbuilding of Bloomington and the stalwart citizenry of Illinois.

Down through the years, both the Illinois Central and the Chicago & Alton contributed greatly to the prosperity and growth of Bloomington. Of course the Chicago & Alton, because of its large shops and extensive "yards" completely over-shadowed the Illinois Central in importance in Bloomington. If work was good at the C. & A. shops it meant that the road was doing a good business, for repair work was in proportion to the volume of business on the road.

Strikes were comparatively infrequent, on the road or in the shops, for the men were not organized. An annual layoff usually occurred in December and January. Sometimes it was for the purpose of a "check-up and taking of inventory." Sometimes it was because the funds necessary to carry on were insufficient. But no matter what the cause, the effect was immediately reflected in the business graph of Bloomington. And surely there were some big-hearted merchants who extended credit too generously and who suffered in consequence.

The story of the Chicago & Alton Railroad is a sad one of later years. It seems that, as in the case of many railroads, the stock was "watered" and funds perhaps juggled. In 1933 the Chicago & Alton was taken over by the Baltimore & Ohio, and for a time known simple as the Alton Railroad. Then, in 1946, this railroad was taken over by the Gulf, Mobile & Ohio, and this Division known as The Alton Branch. All trains

Holy Trinity Parish

are now pulled exclusively by diesel engines. But at the present time there is a moderate amount of repair work being done on diesel engines in the Bloomington shops. However, it is insignificant compared to the work formerly done on the steam engines. Now there is no repair work being done on the old type of engine. There is still considerably activity in the old switching yards.

At present a large part of the old shops is being rented out. A part of the old roundhouse is rented to the Alpha Cellulose Company, a part to Turley Farm Equipment Company; a part to Gulf Transport Company & Trucking Concern. The former electric shop is leased to Funk Bros. Seed Company. The machine shop is leased to Union Asbestos & Rubber Company, and the blacksmith shop to Alpha Cellulose Co.

One may well imagine many former employees of the C. & A. shops, now past middle age, looking rather wistfully at the place where in former years they earned their daily bread, and musing to themselves: "Dear old Alton shops, we served our purpose for many years, but we are now outmoded. Progress has pushed us out of business but that is just one of the vicissitudes of life." Progress is heartless, cruel, inexorable, and claims its victims. But when it is real progress, it must have its way. And of course it does.

Pastorate of Rev. Bernard O'Hara

NOVEMBER 4, 1853 — FEBRUARY 15, 1855

A Special Edition of the *New World*, Chicago, published August 14, 1900, which purports to give a "History of the Catholic Church in Illinois" during the preceding century, contains a rather misleading story of the early history of Holy Trinity Parish. Unfortunately it has been accepted as historical down through the years. The present writer made the mistake of regarding it as accurate when called upon to prepare a brief sketch of the history of the parish on short notice. He assumed that what had been written in the *New World* was real history, and so used it accordingly.

The Holly-O'Brien Tradition holds that two young reporters were sent down from Chicago by the *New World* to get the history of the three Catholic parishes in Bloomington in the summer of 1900. They called upon Father Weldon first, because he was the oldest pastor in Bloomington, and because Holy Trinity Parish represented the oldest parish in the city.

Father Weldon came to Bloomington July 2, 1879, so in 1900 he had been pastor there for twenty-one years. Quite naturally he had learned much of the early history of the parish, but it is possible that some of his informants were not so reliable, and Father Weldon was so busy with parish affairs that he did not have time to check up on the accounts given him of this early history. After all, he was not writing a History of the Parish.

It would seem quite probable that Father Weldon may have had in his possession some brief history of the parish as published in some newspaper on the occasion when the cornerstone of the old church was laid by Bishop Foley while

Dr. McGovern was pastor, or when the church was dedicated by Bishop Spalding in 1878 when Father McDermott was pastor. If such a brief history were published in the *Pantagraph*, we have never encountered it. It might have been published in the *New World*, or in a newspaper in Peoria. We never investigated that possibility, because of the difficulty and relative unimportance of the fact.

But if Father Weldon was fortified by any such published story, and I rather suspect that he was, he would quite naturally produce it and read it off to the two reporters from the *New World*, and of course they would be greatly impressed. He had a story of his own, however obtained; perhaps only as given him by some of the people of the parish. And no doubt he did not think it of any great importance whether his account was absolutely correct or not. The young men wanted a story of the parish. It would be characteristic of him to wish to accommodate them, and he did. The story which was printed in the 1900 Centennial Edition of the *New World* shows that they were greatly impressed by the data which he gave them.

Presumably it was Father Weldon who referred the two reporters to Thomas Holly, one of the oldest Catholic settlers in Bloomington. At that time, the summer of 1900, Thomas Holly was an elderly man of more than eighty years of age, but it is said that his memory was still very good, and no doubt he gave them a very accurate account of the early history of the Catholics in Bloomington. According to the family Tradition, he gave them a list of nineteen names of persons who were among those present at the first Mass ever celebrated in Bloomington, and he also gave them a list of names of the thirty-three Catholics who attended the first Mass celebrated in the old court house by Father O'Hara. He could say, although he perhaps did not say it: "I was there in those days and I know whereof I speak." But it seems that he did not impress the two reporters as Father Weldon had impressed them.

It is more than passing strange that the account given in the *New World* Centennial Edition of 1900 does not make

any mention of a Mass celebrated by Rev. Alphonso Montuori in the home of William O'Brien on July 21, 1852, at which time he baptized five children. (See, "Pioneer Days," Page 35.) Nor does the brief history of the parish published by Father Weldon with his Annual Statement of 1902, which of course was not published until January, 1903, make any mention of that event. We may note that 1902 was the Golden Jubilee Year observing the First Mass celebrated by Rev. A. Montuori July 21, 1852, and Father Weldon commemorated it by giving a brief history of the parish.

It is quite possible that Father Weldon had never heard of the coming of Father Montuori. In fact, although I spent twenty-four years in Holy Trinity Parish, I had never heard of it or read of it until I began writing this History. However, Thomas Holly could hardly have failed to mention it because on that visit to Bloomington Father Montuori baptized his daughter, Catherine Holly.

It is evident that the man who could, and very probably did, give the young reporters a reliable and accurate story, was completely disregarded by the reporters.

It is a part of the Holly-O'Brien tradition that when Thomas Holly read the story of Holy Trinity Parish in the Centennial Edition, he figuratively "hit the ceiling," and gave expression of his disgust in no uncertain terms. He really had much reason to criticize and condemn.

We observe that in Father Weldon's brief history of 1903 he stated that "Father O'Hara arrived in Bloomington on November 5, 1853, and said Mass in the home of William O'Brien a few times." The rest of his account on early history is almost verbatim from the *New World*, except that he adds the name of Bernard McElvaney to the list of persons present at the first Mass to account for the nineteenth name. The account in the *New World* named only eighteen of the persons in Mr. Holly's list, omitting the name of Michael Wynne. Perhaps someone had called Father Weldon's attention to the fact that the date of the deed to the old Methodist Church property was November 11, 1853, and that the name of Bernard McElvaney should be listed as nineteenth "among

those who were present.” From the close correspondence of the two accounts, I think it is evident that the one published in the *New World*, Centennial Edition, is Father Weldon’s version. He surely believed he was correct in his story; or did he possibly think that it did not matter very much?

This is the only solution which I can give of this very inaccurate account in the “History of Holy Trinity Parish” published in the Centennial Edition of the *New World* of August 14, 1900. I shall refer to some other errors as I go along with my story, but perhaps this may help to explain how they may have happened.

We may now begin with the coming of Father O’Hara to Bloomington. I can hardly conceive of a priest coming to take charge of a new parish on Sunday morning. It would be possible, but very unlikely. Consequently, I assume that he arrived at least on November 4th. I take that as the date for his arrival.

From where did Father O’Hara come? I presume that he was born and grew up in Ireland, and most likely was educated and ordained there. With the characteristic zeal of the Irish clergy who followed their people wherever they went, to England, Canada, the United States, and Australia, young Father O’Hara decided to cast his lot with his people in the United States.

With his proper credentials, he arrived in New York City, where he labored for a brief period, but having learned of the great need of priests in the new Diocese of Chicago, he decided to come West where his services were more urgently required. We do not have any evidence that he ever served in Chicago or in that area.

A very interesting incident disclosed by the “Diary” of Bishop Van de Velde, Bishop of Chicago at that time, is worthy of consideration. His “Diary” records that he came to Bloomington from LaSalle and took a stagecoach to get an Alton Railroad train to St. Louis. The distance which he traveled by stagecoach, he states, was about thirty-five miles. That would take him to about the place where Lincoln now stands, and to which point the Alton Railroad had then been

constructed from the south. And further: "On Oct. 6, 1853 he returned to Bloomington and spent the night there. On Oct. 8th he returned to Chicago via LaSalle."

Now what did the good and zealous Bishop do on October 7th? My conjecture is that some Catholics of Bloomington had been urging him to send them a priest. So he visited them and discussed the matter. Most likely he talked it over with William O'Brien, Thomas Holly and others. Perhaps even before this visit he had had some correspondence with Father O'Hara, but the latter would have to qualify with satisfactory letters, etc., before Bishop Van de Velde would accept him as a priest for the Chicago diocese. It is not an easy matter for a priest to get transferred from one diocese to another. So the Bishop could only say to the Catholics of Bloomington, "I shall see what I can do. But in the meantime, if you want a priest you must, of course, provide a home for him, and likewise, you must be thinking about a place which will serve as your church." Surely the Bloomington Catholics would agree to that. A house was rented, and probably at least partially furnished, and the arrival of the new pastor was confidently awaited.

Incidentally, the zealous Bishop Van de Velde, never strong physically, had been for sometime imploring the Holy See to release him from the large area of the Chicago Diocese. The climate was too rigorous for his feeble frame and the territory too large for him to visit many of the parishes which were so distant from Chicago. Roads were almost impassable half of the year around. The Holy See finally consented to transfer the good Bishop to the Episcopal See of Natchez, Miss., where he would enjoy a milder climate and have a much smaller diocese. But, since nothing definite was decided at the time of the Bishop's visit to Bloomington on October 7, 1853, the Bishop did not make any entry concerning it in his "Diary." And observe that this was less than a month previous to the coming of Father O'Hara to Bloomington and the departure of Bishop Van de Velde for his new See of Natchez.

Father O'Hara evidently came through with his proper

credentials and was advised by Bishop Van de Velde to come on to Chicago without delay, where he would be accepted as a priest for the Diocese of Chicago. I do not know when the Rev. Bernard O'Hara arrived in Chicago, but my surmise is that it was perhaps only a few days before he was sent to Bloomington. It seems that the last official act of Bishop Van de Velde in Chicago was to appoint the Rev. Bernard O'Hara to be the first pastor in Bloomington, and it is quite likely that by personal conversation with him the Bishop advised him of the situation in Bloomington, and suggested that when he would arrive there he should seek out the home of William O'Brien, at 506 East Jefferson Street, where he would be assured of a most cordial welcome.

I record one established fact and one conjecture: the *fact* is, that the faithful secretary of Bishop Van de Velde, Rev. P. T. McElhearn, concludes the Chicago "Diary" of Bishop Van de Velde with a "Note,"—no doubt he was sad when he wrote it—"Nov. 4, 1853. The Right Rev. Bishop Van de Velde left this morning at 8 o'clock over the Rock Island to his new See at Natchez." My one *conjecture* is that on the same morning Rev. Bernard O'Hara took the same train down to LaSalle, and there boarded an Illinois Central train for Bloomington.

It may well have been that when Father O'Hara arrived at the home of William O'Brien he issued a general invitation to all his parishioners to come there to meet him. Telephones they did not have, but word went from man to man—or more likely, from woman to woman,—the word was passed around: "We have a new resident priest at the home of William O'Brien on East Jefferson Street. He wants all of us to come over to meet him." And so very probably most of the adults came, including the married and single men, the women, and even the children. Undoubtedly they were very happy to meet the priest who was to be their first pastor.

Every good Catholic wishes to locate in a town where there is, or soon would be a resident priest—one who will celebrate Mass for them on Sunday, hear their confessions and administer Holy Communion, administer the last sacraments,

visit the sick, and bury the dead. We can be certain of the great joy of these good people when they learned of the arrival of Father O'Hara. They came to greet him and to welcome him. May we not surmise that amid the great chatter of it all Father O'Hara announced that he would like to have a talk with the men of his congregation? That was imperative. He would like to impress upon them that being a stranger, he needed their help; financial help and advice. First of all, where could he get a place for his Sunday Mass? No doubt some one came up with the ready response, "Why not a room in the Court House? Other denominations are holding Sunday services there," to which suggestion Father O'Hara most probably agreed, "That is fine, we shall look into that next week." And then, "Now what about a sort of permanent place until we are able to build a church?" It seems almost certain that some one then suggested a solution: "Why not buy the old Methodist Church on West Olive Street—that would do for a time until we get better off." Perhaps negotiations already had been started looking to the purchase of this old church for the Catholic congregation. To that suggestion Father O'Hara most probably said, "Very good. We must look into that next week also." He very likely continued, "Now gentlemen, I need your cooperation. Please name a couple of men to assist me in this undertaking." We can only surmise, but it would seem highly probable that the names of William O'Brien and Thomas Holly would be proposed. They were outstanding Catholics, and had been working diligently to secure a resident pastor for Bloomington, and they were trusted by all of this little congregation.

At any rate the Catholics did, within the week, purchase the old Methodist Church at 104 West Olive Street, for which they paid \$1600. The deed was taken in the name of Rev. Bernard O'Hara. It was dated November 11, 1853, and recorded on November 13, 1853, which surely invalidates the statement of the *New World* that Father arrived on November 12, 1853.

Holy Trinity Parish

The deed was made in the name of Rev. Bernard O'Hara for the simple reason that at that time there was not any Bishop in Chicago.

We do not know how many attended the Mass celebrated by Father O'Hara in the home of William O'Brien on November 5, 1853, but we do know how many attended the first Mass which he celebrated in the old Court House, and precisely who they were.

Undoubtedly, it has been the experience of many historians to find that there is something wrong or lacking in previous history and they are happy to find evidence for just what was needed. Such has been my happy experience. Almost by chance, it would seem, Miss Mary C. Gleeson discovered an account of an address delivered by the founder and first pastor of St. Patrick's Parish, Bloomington, the Rev. J. J. Burke, before the McLean County Historical Society previous to the middle of March, 1906. The *Pantagraph* of March 14, 1906, gives us rather lengthy excerpts from that address, and they are decidedly revealing in their significance. Father Burke's thesis was: "The Part Played by the Irish in the History and Development of McLean County." The part of his address which is most pertinent here is that in which he records the names of those who attended the first Mass celebrated by Father O'Hara in the old Court House on November 12, 1853. These names are as follows:

M. Fitzpatrick, undoubtedly the father of Rev. John Fitzpatrick
L. Nevin and two sisters
B. McElvaney
John Coleman and wife
Thomas Holly and wife
J. Dwyer and wife
William O'Brien and wife
Peter Nevin and wife
John Nevin and wife
Ed Moore and wife (It is said that their son Maurice also attended.)
R. O'Connor and wife

J. Mahoney and wife
T. Maloney and wife
W. O'Neill
D. Spellman and wife
P. Liston and wife
M. Winn (Wynne) and wife
P. Madden
Mary O'Hare—a Protestant

Observe that there were exactly thirty-three present, leaving out Mary *O'Hare*, who was not a member of the congregation. My surmise is that Father O'Hara asked someone of the congregation, presumably Thomas Holly, to give him a list of names attending, so that he would have it as a matter of record.

Compare this list with the eighteen names in the *New World* or with the nineteen given by Father Weldon, and note the difference.

Thanks to Rev. J. J. Burke for this information. Strange to say it has been "sleeping" in the files of the McLean County Historical Society until recently.

Who was this *Mary O'Hare*, who was not a member of the congregation? I have a suspicion that Father Burke gave her name as "O'Hara," but the reporter did not get it correctly. Or it may have been that Father Burke misunderstood Mr. Holly. Evidently, Father Burke consulted with him in preparing for that address, and yet there is not any mention of the visit which Father Montuori made to Bloomington on July 21, 1852. That is strange indeed. It is unfortunate that Father Burke did not question Mr. Holly more closely, for that old gentleman could have given him a complete history of the early church in Bloomington.

However, Father Burke treated "The Part Played by the Irish in the History and Development of McLean County." He may have passed over many things which we would like to know. Incidentally, Father Burke's address contains a few errors which it seems he should not have made, but since they do not affect our story I shall pass them

over. He was a busy pastor, and probably prepared his address hurriedly. Errors were bound to occur.

My surmise is that this lone stranger who was not a member of the congregation, and it was even thought that she was not a Catholic, was none other than Miss Mary O'Hara, the devout sister of Rev. Bernard O'Hara, who had come with him from New York City to be his housekeeper in Bloomington. The house had been rented, and probably at least partly furnished. Presumably Father O'Hara moved into it the latter part of the following week.

And he purchased what was known as the Old Methodist Church which stood on Lot 2 in Block 1, Miller and Others' Addition to Bloomington. The Methodists had sold their Lot 2 and the old church on it some time before. When the Catholics bought this property it also included Lot 1 adjoining Lot 2 on the east. Both lots fronted on West Olive Street where the Sampson Oil Station now stands. Lot 2, where the church was built, had a frontage of 52 feet, Lot 1, a frontage of 35 feet. Both had a depth of only 57½ feet.

The old church has often been referred to as a "log church," but it definitely was not. The frame was of logs; but evidently the floor joists, studding and rafters were what we would call dimension lumber. The design was rather unusual inasmuch as the entrance was on the north side of the building. The structure was 44 feet wide and 32 feet long. The length of a building is not necessarily its greatest dimension. It depends on the ridge row which determines the gable ends. The ridge row was east and west. The entrance was a double door on north side towards Olive Street.

We can see that Rev. Zadoc Hall, who built the church, had reason for his plan. Because of the shortness of the lot he would not have much room for expansion had any other plan been followed.

Under the pastorate of Father Kennedy two wings were built on the old building, precisely as Rev. Zadoc Hall had envisioned them.

When Father O'Hara purchased this property it had been leased to a small body of Anglicans whose lease would not

expire until the latter part of May or perhaps early in June, 1854; consequently the Catholics could not get possession of the property until that lease would expire.

This fact accounts for announcement in the *Bloomington Pantagraph* in the column of "Sabbath Directories" of November 11, 1853, where we find the first mention of Father O'Hara. Among the churches listed for Sunday services is:

"Catholic Church; Rev. Bernard O'Hara, Pastor. Public Service, Court House 10 A.M. Alternate Sundays. (Temporary Arrangement)."

The "Alternate Sundays" meant that there were many Catholic "railroaders" working in the vicinity of Clinton; the "Temporary Arrangement" meant until we get possession of the old Methodist Church.

Incidentally, the first Baptism recorded by Father O'Hara in Bloomington is that of Mary Wynne (Father O'Hara knew how to spell the name and he thus records it), daughter of Michael Wynne and Mary Scanlon, baptized Nov. 15, 1853 (date of birth not given).

We do not know when Father O'Hara took possession of his rented house. I am inclined to believe that he would wish to avoid being a burden to William O'Brien, and would move into his own home as soon as he could. But this brings up another story. It pertains to a china pitcher still highly treasured by some grandchildren of William O'Brien now living in Chicago. According to tradition, this china pitcher was used by Father O'Hara for some time as a container for baptismal water and was not used thereafter for any other purpose.

It may be fairly assumed that when Father Montuori came to Bloomington for July 21, 1852, he took baptismal water with him from Peoria, for the blessing of baptismal water involves a rather long ceremony and the use of two kinds of the holy oils blessed by the Bishop on Holy Thursday of each year. Missionary priests simply took baptismal water from the home parish.

When Father O'Hara had made arrangements to baptize Mary Wynne on Wednesday following his first Mass in the

Court House, he undoubtedly did ask Mrs. William O'Brien to loan him a moderately sized china pitcher to preserve baptismal water until he would get a baptismal font in the old church on West Olive Street. Its use may have continued during the entire pastorate of Father O'Hara and God only knows how much longer. We can be certain that there were many other things more urgently needed in those days than a baptismal font. I do not know when the parish got a baptismal font. I can conceive how this china pitcher of Mrs. William O'Brien was used as a container for baptismal water for perhaps many years. But the time of its use would begin with the baptism of Mary Wynne, November 15, 1853.

It is stated in the *New World's* story that "Father O'Hara purchased a number of acres of ground lying west of Bloomington and donated six acres to the church to be used as a cemetery."

To elucidate this problem I cannot do better than include here a copy of a letter from Mary C. Gleeson of May 6, 1951. It is my recollection that she was a law office secretary for William K. Bracken and his various associates for thirty-one years. Her interpretation of the cemetery conveyances is to the point:

"May 6, 1951.

"Dear Father Moore:

"Since receipt of your letter of April 30th I have made another careful check of the records of deeds pertaining to the cemetery—just to be doubly sure that what I had on it was correct.

"There was never a deed by Father O'Hara for 13 acres for cemetery purposes—he gave only the one deed, on November 6, 1856, to Bishop O'Regan, for 6 acres, for the consideration stated in the deed of \$120.

"Boiled down to its very simplest form, Father O'Hara's transaction in re the land west of town was this:

"He first bought a tract from Gridley and Fell which according to the plat contained 6.04 acres. This was on April 13, 1854. The consideration named in the deed is \$210.

"On August 10, 1854, he bought a second tract from Gridley and Fell, described as containing 56 acres more or less, and the description of this tract overlapped and included the 6.04 acres which he bought from them in April. So that his entire holdings out there were 56 acres more or less. (It would seem that the survey for the original 6.04 acres was not accurate.)

"Then, on November 6, 1856, he made his deed to the Bishop, for 6 acres, for cemetery, for \$120.

"He never sold or conveyed any more of that land until July 6, 1858, when he made a deed to his sister in which he conveyed the entire tract of 56 acres by the same description as in the deed from Gridley and Fell to himself, but in the deed to his sister he says '*except 3 acres donated as a cemetery.*' That deed to his sister, as you have suggested, probably was made because of the Bishop's objection to priests owning land in their own name, because we know that Father O'Hara's sister deeded it back to him by deed which was recorded on June 5, 1863, although it was dated back in 1859.

"Father O'Hara died owning *all* of the 56 acre tract except the 6 acres which he deeded to Bishop O'Regan. That fact is established definitely by the record, because his sister, after his death, became the owner by inheritance of the tract, and she sold all of the 56 acres, excepting only '6 acres deeded as a cemetery.'

"So, to summarize still further—Father O'Hara bought 56 acres more or less, he sold 6 acres out of the tract to the Bishop for a cemetery; he died owning all the rest of the tract, which his sister inherited, and there are deeds of record to show that she sold all of it—50 acres. In her deeds of conveyance she '*excepts 6 acres deeded as a cemetery.*'

"Until October 23, 1885, the cemetery consisted only of the original 6 acres (6.04 acres, as shown by the plat book.) On that date Patrick Carroll conveyed to Bishop Spalding 6 acres lying directly east of the original cemetery, for \$1200. This was the very first addition to the area of the cemetery, and nothing more was purchased in the way of cemetery lands until November 8, 1913, when John J. Morrissey, as Executor

of the Will of Ellen Doonan, gave deed to Bishop Spalding for 5.34 acres extending to the east of the Carroll 6 acres, for a consideration of \$3000. This makes the total acreage of the cemetery at present, according to the recorded deeds, 17.38 acres—from which must be deducted the fractional acreage taken out by the right-of-way deeded to the Big Four.

“This leaves us with the further fact that Father O’Hara’s donation for a cemetery, at most, could have been only 6 acres, and that he himself, in the deed which he made to his sister, said that he had ‘*donated 3 acres for a cemetery.*’ I have always thought that, as he sold to the Bishop for about half what the 6 acres cost him, it was his intention, by so doing, to record that he was being paid for only 3 acres and that the other 3 acres conveyed by his deed was in the nature of a donation. (At this time Father O’Hara was pastor of the parish in Exeter, New Hampshire. I think it was a protest against Bishop O’Regan’s unfair treatment of him.)

Sincerely,

Mary C. Gleeson”

The above elucidation of events has necessarily carried us somewhat ahead of our story, because we must now relate the account of the dedication of the first Catholic Church in Bloomington, and the blessing of a new cemetery.

It seems that the Catholics got possession of the old Methodist Church building in the latter part of May or early in June, 1854. They spent about \$400 to repair it—some carpenter work, probably; and perhaps painting it inside and outside.

We do know definitely, from a *Pantagraph* story published on June 28, 1854, that on June 25, 1854, the little old church was blessed and dedicated to The Holy Name of Jesus. Father O’Hara was assisted in the ceremony by two priests, who may have come from LaSalle, or perhaps from Chicago. Most likely they were preceded by a group of rather timid altar boys, the leader carrying a cross, and the others following in pairs as the procession went around the church, with Father O’Hara and the two assistant priests,

wearing probably borrowed vestments, bringing up the rear, and Father O'Hara sprinkling holy water on the walls and floor of the building.

After the blessing of the church a solemn high Mass was celebrated by Father O'Hara and his two assistant priests. And later, at 2 P.M., the congregation, priests and altar boys assembled at the church, to march out to bless the new cemetery on the West Washington Street Road, known to this day as the old St. Mary's Cemetery. There were not any street cars—there wasn't even any West Washington Street Road, as it had not yet been extended west beyond the city limits. The cemetery was reached over what was known as the old Pekin and Peoria Road on the south boundary of the cemetery, along which the little procession wended its way on foot—the people of those days were used to walking.

According to information contained in the first *Bloomington City Directory*, which was published in 1855, the congregation at the time the little church of The Holy Name of Jesus was dedicated, numbered about 200.

Thereafter Father O'Hara devoted three Sundays a month to his congregation in Bloomington, and went to Clinton only one Sunday each month. No doubt his congregation in Bloomington was increasing considerably, and the "rail-rovers" were approaching the vicinity of Decatur. From that time on, Father O'Hara of course celebrated his week-day Masses and administered the sacraments in the Catholic Church on West Olive Street.

Now that the Catholics have possession of the old church, let us take a closer look at it. It was located on the corner where the Sampson Oil Company Building now stands, occupying the lot described as Lot 2 in Block 1 in Miller, Foster and Others' Addition to the City of Bloomington,—the directory address being 104 West Olive Street. Lot 2 had a frontage of 52 feet on Olive Street, and extended north and south for a depth of 57½ feet. The Methodists never owned Lot 1 in that block, which extended north and south along Main Street, but when the Catholics bought the old church building, this Lot 1 was included in the sale, for it was then in

the name of H. H. Painter, who sold the lots to the Catholics. Lot 1 had a frontage of 35 feet on Olive Street—the combined frontage of Lots 1 and 2 on that Street being 87 feet. A few years later the Catholics purchased an additional 14 feet off the east side of Lot 3, adjoining the church property immediately to the west, which gave them a frontage of 101 feet.

The property had been abandoned by the Methodists because of their rapidly increasing numbers and a corresponding increase in their wealth. They built a larger and more imposing church about the year 1851. In the intervening years the old church property had been sold and resold several times, and when the Catholics bought it in November, 1853, the transfer included also Lot 1 on the west side of Main Street.

A picture of the old building as it looked on July 27, 1907, with the subjoined story by a reporter from the *Pantagraph* may prove of interest. However, let us observe, as set forth in the *Pantagraph* story, that the two large doors on the east end of the building were not cut out until it became a livery barn, when the original doors to the north were closed up. The two additional wings which were later added to the church by Father Kennedy, and which were about 20 feet long, are shown by the cut in the roof. The entire structure at the time the picture was taken was plastered over with “ads” of all kinds.

Following is the interesting account, and the picture of the old church, as given in the *Pantagraph* of July 27, 1907.

“Did you ever stop and take a look at that old building on the southwest corner of Main and Olive Streets? It is almost completely covered with signs, posters, etc., until the weatherboarding itself is mostly hidden. Only a few, perhaps, realize the historical importance of this old building. It was the first church built in Bloomington; the first home for the Methodist Church in the city, and the first church for the Catholics, who held services in it afterwards.

“Go into this old building, which is now converted into a livery stable, and the sight is intensely interesting, especially



THE OLD CHURCH ON WEST OLIVE STREET

to those interested in things historic. Since its occupation as a church [after it ceased to be used as a church] a second floor was put on roughly, to be used as a hay loft or storage in connection with the stable. But through the holes and openings in this upper floor may be seen, far above, the roof, which is built in the usual fashion of the churches of that early day. The laths are now exposed, the plaster having fallen off in many places, and the old church is a wreck indeed. It's fit for nothing more than a livery stable and, in fact, as one of the attaches said yesterday, not fit for that.

"Yesterday, when the Pantagrapher called 'to view the remains,' a son of Mr. Stewart Lindley, the owner of the stable, said, as he pointed to the place where the pulpit stood, 'I used to go to church here forty years ago.'—The pulpit was located to the south, and just to the north of the building are seen the double doors where the congregation entered, —not from the Main Street side, as many would suppose in looking over the premises, the Main Street door having been cut only since the livery stable has been there. The (old) entrance cannot be seen from the outside, but only from within, and yesterday the stalls of the horses were blocked off here, and up against these doors that once opened to let people pass in to and from worship, were the feed boxes, and the horses yesterday stood contentedly chewing corn, and paid little attention to the intruder.

" 'I'm seventy-three years old,' said Stewart Lindley, 'and this church has been here ever since I can remember. My mother used to come to services here when the Methodists held meetings.'

"The old timbers hewn by the pioneers of the city and hauled by oxen team to the site of the old structure are still to be seen in the building as it stands today. After the Methodists held this building for many years, the Catholics purchased it, built on a small addition, and it was regarded as very comfortable quarters in those days, or seventy-one years ago. The building, and the old parochial residence adjoining it, are now owned by Mrs. (William G.) Taylor of Cleveland, Ohio, daughter of 'Put' Ferre, now deceased.

“The first Methodist Church in Bloomington, or for that matter the first in the county, was built in 1836 at the corner of Main and Olive Streets. This church was a very plain frame building. It was 32 feet by 44 feet, and cost \$900. The building committee was John Hendryx, James Miller, Lewis Bunn, W. H. Hodge, James B. Price, William Lucas, and Dr. John Anderson. Rev. Zadoc Hall, then on the circuit, was largely instrumental in this important work. He built with his own hands this, the first church Bloomington had. He took the contract himself, supervised the work, collected the subscriptions, and in August, 1836, seventy-one years ago next month, dedicated the church clear of debt. This church was believed to be the first comfortable house of worship built between Springfield and Chicago. In this house the society worshipped for fifteen years, or until 1851.

“The congregation was called together by a bell. The men and women sat apart, and no one dared to pass that line of demarcation. The people came in wagons, sometimes drawn by oxen. No persons rode in buggies or carriages, for the reason there were none to ride in. All dressed plainly, and wore no gold or costly apparel. Judge John E. McClun, in writing about this early church, said: ‘The fasts on the Fridays before quarterly-meeting were enjoined. A sentinel was always placed at the Love-Feast Door. We had no Doctors of Divinity. We had no music or choirs. The preacher first read the hymn, which was a very impressive part of the service. He then gave out two lines at a time. James Miller pitched the tune, and all sang with spirit and with understanding. All knelt down to pray. A Methodist who did not attend class meeting and kneel down to prayer would have been thought no Methodist in those days.’

“‘The babies came too—were brought to the church sometimes in great numbers, and often cried lustily, but a preacher who could not drown the voice of an infant would have been thought by many a poor excuse of a preacher. The shoutings in those days were occasional, and the ‘Amens’ frequent, sharp, and well-defined.’

"Such was the church life at this old house of worship, a picture of which is given herewith.

* * *

"How the Church Was Built—In the fall of 1835 the County Commissioners rented to the Bloomington Methodist Church the use of the old Court House. On November 24, 1835, they were to hold their first service in the court house, but the day was bitter cold, and there was no stove in the building, so the service could not be held. But Rev. Hall was not discouraged. He went about preaching to the people, and continually on the same subject—building a house of worship of their own—so that in the winter of that year, and in 1836, the people decided to build. Rev. Hall himself took the contract for building the church at \$1000. He knew something about carpentering, and decided to make it 32 feet by 44 feet. That winter he bought 10 acres of fine timber for \$100, and he hired two men to go into the timber and hew the frames. Lewis Bunn furnished an ox team to haul the material to the site of the new edifice. Elder Guthrie did the plastering and Rev. Hall the painting. Rev. Hall dedicated the church free of debt, and as contractor, cleared 75 cents on the job. Saturday and Sunday, August 6th and 7th, the church was dedicated. It was a good church, too, being the finest building of the kind in the state north of Springfield."

It seems that Father O'Hara did very good work while in Bloomington. Organizing the parish there and attending Clinton as an outmission, meant zeal, hard work and probably worry. Some time prior to February 23, 1855, after one year and three months in Bloomington, he was recalled by Bishop O'Regan of Chicago to labor in that area. The following year we find him listed in the *Catholic Directory* as pastor of Hartland, McHenry County, Illinois. I doubt if this was a promotion. At the present time Hartland is listed in the *Catholic Directory* as a rural parish in the Diocese of Rockford. However, at the time of Father O'Hara's pastorate there it may have been a fairly good parish.

Holy Trinity Parish

I do not know how long Father O'Hara remained in Hartland. Somehow I got track of him later in Exeter, New Hampshire, and the pastor there, Rev. Daniel J. Cotter, has supplied me with the following information: "Father Bernard O'Hara was the second pastor in Exeter, N. H., and began his pastorate here on Holy Thursday, April 17, 1862. He remained there at least until January 24, 1865." We do not know where Father O'Hara went from Exeter. It seems that he then had a sister living in Lockport, New York. Perhaps he went there to retire, and perhaps died there. We do know that he died early in the year 1866. It is only fair to observe that many of the priests from Ireland found the climate of Illinois too severe for them, and housing conditions for the clergy in those days were very primitive.

Note. It seems certain that Rev. Bernard O'Hara did not have any assistant while he was in Bloomington. Perhaps he did not need one very badly. Most likely he could hardly afford to keep one even if one were available.

Pastorate of Rev. Michael Cahill

FEBRUARY 7, 1855—AUGUST 2, 1857

Information on Father Cahill's pastorate as given in the *New World* of August, 1900, is very brief. It states: "On Feb. 20, 1855, Father Cahill succeeded to the charge of the Parish. He remained only about two years. From Jan. 5, 1856 to Mar. 1, 1857, Father Hurley, the curate, and after him on July 26, 1857, Father Fitzgibbons, took charge temporarily until the naming of a successor to Father Cahill. This proved to be Rev. Patrick Sherry. He was appointed pastor on Sept. 14, 1857 and remained in Bloomington till 1859."

Father Weldon's *History of the Parish* published in 1903 gives this further information on Father Cahill:

"Owing to ill health he was compelled to relinquish his duties and to journey abroad, hoping to regain his strength. Unfortunately, his hopes were never realized. He died in Paris, France, in 1857."

Our chief source of information on this and most of the following pastorates is taken from the old Baptismal Register of Holy Trinity Parish. But since a pastor might be in a parish several weeks, perhaps, without baptizing, the dates given for the various pastorates are only approximate. The exact dates are not of great concern, but those given are fairly accurate. The last baptism administered by Father O'Hara was on January 7, 1855, and the first by Father Cahill was on February 7, 1855.

It seems that the health of Father Cahill was not too good, even from the start. And living in a rented house, as did Father O'Hara, Father Cahill lacked many of the conveniences of a comfortable home. It is a pleasure to note that in

the first *Bloomington City Directory* ever published, for 1855-1856, we read this notation: "Catholic Church. Established by Rev. Bernard O'Hara 1853; St. Mary's; Rev. M. Cahill, pastor During the past year the congregation has erected for the clergyman a neat parsonage." Let us observe that the first Catholic rectory was built under the pastorate of Father Cahill, and not under that of Father Kennedy.

One wonders why Father Cahill changed the name of the church from "The Holy Name of Jesus" as dedicated by Father O'Hara, or did he know anything about the name? Perhaps he did not know, and perhaps even if he did, he may have thought that he had a perfect right to change it.

The name was changed often, as it appears in city directories during the years until the cornerstone of the new church was laid during the pastorate of Rev. Doctor McGovern, and the *Catholic Directory* for those years is even more perplexing than the city directories. No doubt to the people of Bloomington it was known as The Catholic Church on West Olive Street.

In the early days of Father Cahill's pastorate he undoubtedly followed the custom of Father O'Hara, Mass three Sundays each month in the church in Bloomington, and one Sunday each month down at Clinton, for the few "railroaders who still lived in that vicinity."

The Chicago & Alton built its roadway up through Lexington, and through Pontiac. Some Catholic farmers had settled in the vicinity of Lexington as the railroad was being built through Pontiac.

Either in 1950 or 1951 a brief history of the Catholic Church in Flanagan was published in the *Times Press* of Streator. It recorded the fact that in the second half of the 1850 decade outmissions were established from Bloomington at Lexington, Pontiac, and Flanagan by Fathers Cahill and Hurley. There were still some Catholics in Wapella, as the Illinois Central Railroad had opened a small repair shop and freight house there.

Now as to Father Cahill's possible trip abroad in search of his strength. The Baptismal Record at Holy Trinity

shows that he remained in Bloomington until about January 5, 1856, when Father Hurley baptized for the first time. Father Hurley continues to do the baptizing until October 11, 1856. It seems apparent that this was the time when Father Cahill made his trip to Europe. And, of course, during his absence Father Hurley acted as administrator for the parish. After October 11, 1856, both Father Cahill and Father Hurley administered baptism with about equal frequency until November 9, 1856, from which date Father Cahill did all the baptizing until July 24, 1857, when a Rev. Peter Cody administered four baptisms. I presume that Father Cahill had suffered a relapse and Father Cody was sent to help him.

Father Fitzgibbons baptized for the first time on July 27, 1857. On August 2nd of that year Father Cahill administered baptism, his last in Bloomington; and Father Fitzgibbons baptized on that day also, probably in an outmission. However, from that date onward Father Fitzgibbons administered baptism twenty-two times, the last time being September 13, 1857, when Father Sherry also baptized, for the first time in Bloomington.

I have gone into this purposely to establish the time when Father Cahill probably took the trip to Europe "hoping to regain his strength," to show that after his return to Bloomington Father Hurley again became his assistant and so remained until he was transferred to Lockport to become pastor there, and to prove that the statement in the Centennial Edition of the *New World* is erroneous in saying that: "From Jan. 5, 1856 to Mar. 1, 1857 Father Hurley, the curate, and after him (on July 26, 1857) Father Fitzgibbons took charge temporarily until the naming of a successor to Father Cahill." That does not accord with the facts as given above.

Father Hurley was most probably administrator from January 5, to October 11, 1856, after which time he became assistant once more to Father Cahill. As for Father Fitzgibbons ever being an administrator of the parish in any proper sense of the word, I doubt it.

Father Cahill administered baptism on August 2, 1857.

Very probably he had by that time decided that he would retire and he may have sent in his resignation before that date. However, he may have remained as pastor until about August 15th, for to pack up and leave his books in order was no small task. I should not consider that an assistant left in charge of the parish for less than a month was precisely an administrator.

The name of Father Hurley as assistant-administrator-assistant, deserves more than a passing notice, because we shall encounter his name again in later years. For the present, let us observe that our first acquaintance with him finds him as Professor of English Literature in St. Mary of the Lake University in Chicago. He was born, educated and ordained in Ireland. We know from the source noted above that he probably came to Bloomington as assistant to Father Cahill in the summer or fall of 1855, although his first baptism does not occur until January 5, 1856. His last as an assistant is dated July 24, 1857. I say as an assistant, because we find that while he was pastor in Lockport he did baptize two infants in Bloomington, on April 13, 1859. But the last baptism administered by Father Sherry was on March 7th of that year, and the first by his successor, Father Kennedy, was on April 16, 1859.

It was probably in May, 1857, that Father Hurley was appointed pastor in Lockport. He was pastor there at that time, and remained there for several years thereafter. It is difficult to account for his administering baptism in Bloomington during the interim after the resignation of Father Sherry and the coming of Father Kennedy. My conjecture is that he was sent down there by the Chancery Office to make a check-up on conditions and report back to the Chancery Office. There may have been some thought of promoting him to Bloomington, but at any rate he continued as pastor in Lockport for several years.

Father Hurley was promoted to the position of pastor of the Old St. Mary's in Peoria. The Baptismal Record there shows that on January 25, 1864, he baptized Thomas Healy.

His last baptism there was that of Catherine Sheehan, Feb. 28, 1868.

There was a large influx of Irish Catholics settling in the southern part of Peoria. They were his countrymen, and he felt a natural pull to look after them. This he did, by celebrating Mass for them in a hall or vacant store as opportunity offered. Due to their rapidly increasing numbers, he soon planned to build a church for them. When the church was completed he elected to become the first pastor of that parish. Presumably, this was soon after his last baptism in the Old St. Mary's, February 28, 1868.

The new parish of St. Patrick's grew rapidly, and shortly became larger than the parish of Old St. Mary's. Father Hurley was very happy to be its pastor. His subsequent history belongs to a later chapter, found on page 138.

As for the last days of good Father Cahill, I am convinced that he realized that he was no longer able to continue as pastor in Bloomington, and sent in his resignation on or before August 2, 1857. He presumably left Bloomington about the middle of August. His ambition and hope may have been to get back to Ireland to spend his remaining days there. So far as I know, he may have died in Paris on his way home. It seems he was a casualty of a severe climate and a none too vigorous constitution.

Note: During his pastorate Rev. M. Cahill had Rev. Michael Hurley as an assistant during part of the years 1856 and 1857, and Rev. J. Fitzgibbons who served for three months in 1857.

Pastorate of Rev. Patrick Sherry

SEPTEMBER 14, 1857—SEPTEMBER 15, 1859

It was the good fortune of the Catholic Parish in Bloomington to receive this very worthy priest as successor to Rev. M. Cahill.

The story of Holy Trinity Parish as published in the Special Centenary Edition of the *New World* of August 14, 1900, has only this to say of him: "He was appointed pastor on Sept. 13, 1857 and remained in Bloomington until 1859 when he returned to Providence, R. I. He died there soon afterwards, and his remains now rest in the church of Westerly, R. I."

This seems to be rather scant notice of the priest who built the first Catholic school in Bloomington, and, I think, perhaps the first in what is now the Peoria Diocese, with the possible exception of St. Patrick's in LaSalle and St. Mary's in Peoria.

Father Sherry had observed the trend of Catholics to buy and build homes in the northwest part of Bloomington. Of course, the development of the C. & A. shops and switch yards made that movement inevitable. But he had vision. He could foresee that soon the Catholics of Bloomington would need room to expand, and he wisely estimated that it would be in the northwestern direction. He believed in religious education, especially for boys who would be the men of the next generation.

Accordingly, Father Sherry bought a lot at 810 North Main Street during his first year in Bloomington, paying \$200 for it. He had a one room schoolhouse—a frame building—erected thereon, and had it ready for occupancy by September 1, 1858. That was a little less than five years

after the arrival of the first resident pastor, Father O'Hara. There were not so many in the congregation, but Father Sherry had vision, courage and zeal. His people, though few in number, and poor, had faith. They were willing to make sacrifices for what they deemed very proper. They generously supported Father Sherry in this enterprise.

The following excerpts from the Bloomington *Pantagraph* make interesting reading:

Pantagraph, Thursday, May 20, 1858:

"The Festival given in College Hall last evening for the purpose of raising money to build the Catholic School House was well attended, and we are informed that not one unpleasant incident occurred during the whole evening. The supper tables were set in the drill room of the Bloomington Guards, in Phoenix Block, and presented a very handsome appearance."

Pantagraph, Friday, May 21, 1858:

"Catholic Festival. We have received the following card of thanks on behalf of the managers, which we publish with pleasure. 'Mr. Editor: The lady managers of the Catholic Festival desire me to return their sincere thanks to the citizens of Bloomington for the generous spirit they manifested, both by their dollars in enriching, and by their presence in encouraging them towards getting up a school house for our children. The Bloomingtonians have shown no partiality on this occasion, clearly proving to me that their aim is not solely the beauty of their flower gardens and rose bushes, but rather the intellectual acquirement of knowledge and science. Citizens, I thank you most kindly. P. Sherry—Bloomington, May 20, 1858.'"

Pantagraph, Wednesday, September 22, 1858 (Taken from an article descriptive of new improvements in Bloomington):

"We observed the Catholic School House near the corner of Main and Walnut is a neat building of moderate size, and

when we passed it on Tuesday morning we saw a merry lot of children playing in front of it, and were pleased to see that they did not loiter in the street after the school bell summoned them to their studies. The Catholic School House was built by Mr. Daly (the contractor)."

Pantagraph, Tuesday, November 23, 1858:

"Our readers will please remember the Festival which comes off in Phoenix Hall this evening. The proceeds of the Festival are to be appropriated toward the payment of a debt owed for building the Catholic School House. A nice supper will be furnished by several Catholic families. The last Festival, given several months ago in College Hall, was well attended, and we trust a large crowd will assemble in Phoenix Hall this evening."

Pantagraph, Wednesday, November 24, 1858:

"Catholic Festival.—A large number of ladies and gentlemen attended the Catholic Festival in Phoenix Hall last evening. Everyone present was in the best humor—the dancers particularly. The supper, furnished by several of the ladies of the Catholic Church, was excellent, and the whole affair was an entire success from first to last. The crowd was greater than we have seen at any other similar gathering in this city."

Pantagraph, Tuesday, November 30, 1858:

"Note from Rev. Mr. Sherry—We received a note from Rev. Mr. Sherry, Pastor of the Catholic Church, on Sunday evening. It was written on Friday, the 26th inst. We learn from it that the proceeds of the late Catholic Festival amounted to upwards of \$300. \$138 of that sum was collected by Rev. Mr. Sherry in Chicago. The watch was drawn by Michael Prior of Chicago who purchased ticket No. 395. The Bible was drawn by Margaret Holden also of Chicago, who held ticket No. 366. Rev. Mr. Sherry requests us to say that he is greatly obliged to Marshal Briscow and Assistant Marshal Nightwine for their services on the night of the Festival. He is also very thankful for the large

attendance and for the excellent order which prevailed at the Festival. The tables were set by the Landon House female waiters. It was *well set*, of course.”—(Note—Landon House was a very popular hotel of the period.)

Pantagraph, Wednesday, December 15, 1858 (Weekly):

“Donation to the Catholic School—The following message shows that the Catholic School of this city has been greatly benefited by the gentleman whose name appears at the bottom of it. It was received by Rev. P. Sherry yesterday afternoon: ‘Chicago, Dec. 11, 1858. Rev. P. Sherry—Permit me to offer congratulations on the success of the late Catholic Festival in aid of your School in Bloomington, and while I have been fortunate enough to gain the prize of the watch, drawn by ticket No. 395, I desire you to accept the same as an appropriation towards your laudable undertaking there. Yours very truly, (Sgd.) Michael Prior.’”

Pantagraph (Weekly), Wednesday, April 20, 1859:

“We regret to learn that Rev. P. Sherry, Pastor of the Catholic Church of this city, has been obliged to go East on account of his health. He will probably return in two or three months. In his absence his place will be supplied by Rev. Mr. Kennedy of Dixon, Illinois.”

The *McLean County Directory* for the year 1859-1860, published by John C. W. Bailey of Chicago, on page 45, contains the following item under “Schools” classification:

“SCHOOL (CATHOLIC)—North Main Street near Chestnut.
Number of Pupils, 75.
Martin Bolger, Teacher.”

It is with sorrow that we observe that Father Sherry never did return to Bloomington. However, it is gratifying that we have discovered the splendid work which he did there. It is wonderful to contemplate that the comparatively small group of Catholics, with the aid of their fellow citizens, had the courage to open a parochial school within five years after

Holy Trinity Parish

the arrival of their first resident pastor. Their church had cost them \$2000, when renovated; they had built a rectory for Father Cahill; and then they built a school for boys.

It is rather hard to believe that neither Father Weldon nor Mr. Thomas Holly mentioned to the two young reporters from the *New World* the fact that Father Sherry started this Boys' School on North Main Street. It would seem that both Father Weldon and Mr. Holly would have thought it an event of great importance in the history of the parish. Perhaps both of them did mention it and the reporters failed to refer to it in their story of the parish. And, of course, its omission may have been due to an error of some members of the staff of the *New World* who endeavored to condense the story. It is just another instance of the faulty story given in the *New World*.

Note: There is not any evidence from the Baptismal Register, or elsewhere that I know of, that Rev. P. Sherry had an assistant.

Pastorate of Rev. Thomas Kennedy

SEPTEMBER 15, 1859—FEBRUARY 5, 1866

As observed in the preceding chapter, Father Kennedy arrived in Bloomington about the middle of April, 1859, to relieve Father Sherry, who wished to travel in the East in the hope of recovering his health. No doubt at first Father Kennedy had the rank of administrator of the parish in Bloomington, for he had been pastor of the parish at Dixon, Ill. Evidently some time in the early part of September of that year the Bishop of Chicago was informed of the death of Father Sherry, and he immediately appointed Father Kennedy as pastor of the Catholic parish in Bloomington.

His pastorate was notable in many ways. It was the longest of any pastorate until that of Father Weldon. Father Kennedy enlarged the rectory which had been built by Father Cahill. He also enlarged the old church building by adding a wing to each end. To do this he had to buy a strip fourteen feet wide off the lot to the west of the church. With these extensions the church was about 72 feet wide and 44 feet deep. The congregation needed room and the pastor did not worry about architecture.

Undoubtedly Father Kennedy's outstanding work was the purchase of the entire Block No. 13 in Allin, Gridley & Prickett's Addition to Bloomington, for the incredibly modest sum of \$2500.00. It is true that Father Patrick Sherry had pointed the way, by establishing the Boys' School at 810 North Main Street. The Alton shops were the magnet which drew the population of workmen northwest. Even so we must credit Father Kennedy with the wise vision to follow

the movement. He saw that the congregation was growing and needed room to expand—the eternal cry of peoples and nations—room to expand! He had vision to prepare for that.

It does seem to have been truly Divine guidance that Father Kennedy bought that piece of property. Of course it was the logical thing to do, but a less wise man might have fumbled the opportunity. It would be hard to conceive of a more favorable location for the buildings of the future parish. It has a truly commanding elevation, and is sufficiently distant from the noise of the city for the convent and both schools. (The present Trinity High School block was not included.—See Administratorship of Rev. Charles H. Medcalf.) The deed for the property purchased by Father Kennedy was recorded on April 10, 1862.

Upon the northwest corner of this block Father Kennedy built the first St. Joseph's Convent in the year 1863. The building was a fair sized structure of stone and brick. It had a good first floor of more than ordinary elevation, to provide for kitchen, laundry, store rooms and refectories for the Sisters and students. It had an extension two and one half stories high, to the south, which provided class rooms. The main building above the half-basement, half-first story, was two stories high, to provide quarters for the Sisters and young ladies boarding there. Probably some class rooms were included.

Father Kennedy arranged to have the Sisters of St. Joseph from Carondelet, Missouri, take charge in July, 1863. Rev. Mother St. John sent a community of five Sisters, under the care of Sister M. Melania as Superioress, to Bloomington during that month. Before the arrival of the Sisters the ladies of the parish had been very active in collecting money and holding socials, to obtain funds to purchase furniture for the Sisters' quarters, and everything was in readiness for them when they arrived.

To the zealous Father Kennedy is ascribed the honor of establishing the first Catholic choir in Bloomington, also of organizing the St. Vincent de Paul Society there. It was its mission to visit the sick and provide relief for needy members

of the parish. Realizing the importance of well informed laity, he established a Catholic Library in the Boys' School at 810 North Main Street. A young man of the parish was appointed librarian. He was there every Sunday after the last Mass to loan out books, Catholic papers and magazines.

Father Kennedy did splendid work in Bloomington. He had been there for five years and five months when he was recalled to Chicago on February 5, 1866. No doubt the Bishop recognized his ability and zeal. His Excellency needed Father Kennedy in some larger field. It was a pity that he was not permitted to remain longer in Bloomington.

In the *Pantagraph* of November 23, 1872, six years after Father Kennedy left Bloomington, we find the following sad statement:

"News was received here yesterday of the death of the venerable Father Kennedy, formerly the Catholic priest of this city. He died of typhoid fever in Chicago, at the age of sixty-five years. Father Kennedy will be remembered by a large number of our readers who were familiar with his labors while in charge of the church in Bloomington. Under his administration the Society prospered greatly, and under his direction the Academy of the Sisters of St. Joseph was erected. He was a man greatly loved by all."

At the time of his death Father Kennedy was pastor of the Church of St. Thomas the Apostle, in Chicago.

Serving as assistant priests during Father Kennedy's administration were the following:

1857-1859, Rev. John Tierney

1859-1861, Rev. I. Jansson

1861, Rev. Thos. Kelly

1862-1863, Rev. P. Toner

1862-1863, Rev. P. Campbell

After 1863 Father Kennedy had priests from several religious orders as his assistants on Sundays.

Pastorate of Rev. Thomas O'Gara

FEBRUARY 25, 1866—DECEMBER 10, 1869

Before writing up the Pastorate of Rev. Thomas O'Gara, I wish to digress a little to record the beginning of St. Mary's Parish.

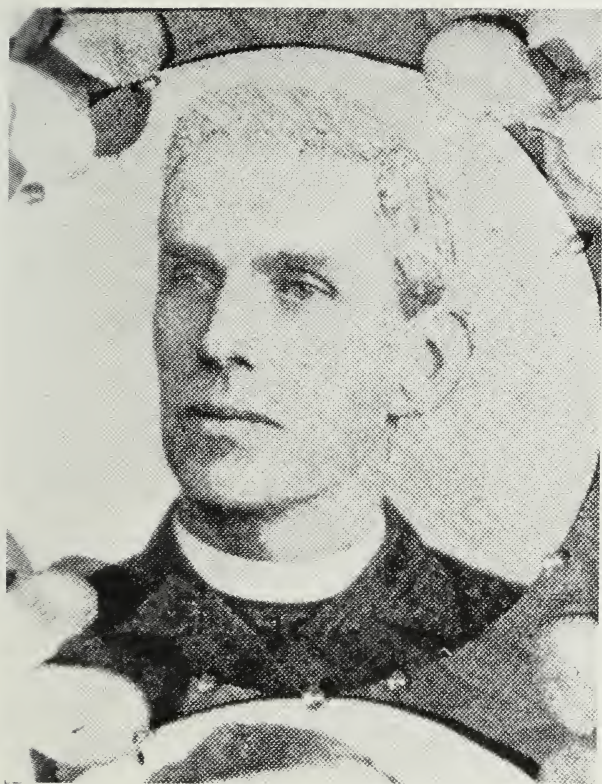
The Germans did not come to Bloomington as early as the Irish did. Among the early arrivals we find the names of Frank Oberkoetter, John Kirsten, M. Salch, and J. Glaser. Of course there were others whose names I do not know, but there were not many of them at the start.

In 1867, during the pastorate of Rev. Thomas O'Gara, a small group of the German Catholics used to meet, perhaps monthly, or as often as they were visited by a priest who could speak German, in the Catholic Boys' School at 810 North Main Street. I think it is quite likely that these meetings were held on Saturday rather than on Sunday, but this is only a conjecture based upon the supposition that the priest who would come there would likely have some more important charge for Sunday morning.

So far as ascertainable, the first priest to visit them was a Father Mendora, an Italian who could speak German. I do not know from whence he came.

We know that in the year 1869 this small band of German Catholics bought two lots on South Water Street, just north of where the present St. Mary's Church now stands. There they had a small frame building constructed for a church, with a good basement which was used for a school for some time.

I am quite certain that these stalwart German Catholics attended the services in the English speaking congregation at the church on West Olive Street, and undoubtedly did contribute somewhat to the support of that congregation, but



REV. THOMAS O'GARA

their big objective certainly was to build a church for their own nationality. It was a most laudable project, and this brief sketch is given here as just a part of the early history of the Catholic Church in Bloomington.

When Father O'Gara got his bearings in his new assignment he readily recognized the need for a new and larger church for his congregation, for it was growing rapidly.

Accordingly he set to work resolutely to get subscriptions and pledges to build a new church. His people knew that they urgently needed a more commodious building for their services. And we may well believe that they aspired to a church that would be more creditable to their faith and their steadily increasing numbers.

The members of the congregation were poor wage earners, and were buying or building their own homes. Their usual wage was only about one dollar per day for unskilled labor and it seems that most of them could not qualify for anything above that, and they did not have steady work, either. But they gave generously of what they could afford, and they promised just as generously in what they pledged for the future.

Father O'Gara was so well satisfied with the outlook that he engaged an architect to draw up the plans for a new church.

We quote from the *Pantagraph* of May 7, 1868:

Pantagraph, May 7, 1868:

"The architect was in town yesterday to stake off the ground for the new Catholic cathedral at the south end of the church block. Work is to begin soon."

Pantagraph, October 2, 1868:

"Laying of the corner stone of the new Catholic Church will be on Sunday, October 4th, at 2 o'clock P.M. Rt. Rev. Bishop Duggan will be present and officiate in the ceremonies. In the morning at 10:30 a large number will be confirmed at the old church on Olive Street by Bishop Duggan."

Pantagraph, October 5, 1868 (Monday):

"400 persons were confirmed yesterday at the Olive Street Catholic Church by Bishop Duggan. They have been receiving instructions for two months under the spiritual instruction of Rev. J. P. Devine of this city." (Father Devine was assistant under Father O'Gara for two years in Bloomington. He died in Seneca, Ill., in August, 1874.)

Pantagraph, Monday, October 5, 1868:

"The Catholics of this city have reason to feel gratified at the success which attended the exercises at the new church yesterday. The weather was beautiful, and a very large crowd gathered to witness the ceremonies. In the neighborhood of the church the sidewalks and front yards were crowded, and every window from which a view of the ceremonies could be obtained had one or more occupants. The procession started from the old church on Olive Street, a little before 3 o'clock, and presented a very fine appearance. One of its most prominent features was the long line of young ladies and misses, some 200 in number, who were dressed in white, and whose fair faces and modest bearing were favorably commented upon as the procession passed slowly on its way. The corner stone was laid with the usual impressive ceremonies by Rt. Rev. Bishop Duggan, assisted by Revs. T. O'Gara and J. P. Devine of this city; J. Mackin, pastor of St. Mary's Church, Peoria; J. Halligan of Chicago; T. Anthony of LaSalle; T. Nedstreir, of Lincoln; also by Rev. DeBleick, S.J. After the placing of the stone, the Bishop and his reverend assistants passed around the church in solemn procession, and upon arriving at the starting point, or south end of the magnificent building, the Bishop addressed the crowd briefly, stating that he was well pleased with their efforts to erect so noble a structure, and exhorting them to stand fast by the faith which they professed. He was followed by Rev. Father DeBleick, S.J., who spoke at some length, but to the same purport. Upon returning to the residence of Rev. Mr. O'Gara the Bishop made another brief address for the

benefit of those who followed him from the church, and who were crowded on the sidewalk in front of the house. Among other things he advised them to be good citizens in every respect, and told them that they ought to appreciate the advantages extended to them by the laws of this country—laws which, he informed them, were far more liberal to all creeds than the laws which he had found in any other country visited by him during his late tour of the Old World.”

The Church was built on the southeast corner of the block, approximately where the rectory now stands. It was an ideal location. The interior of an edifice facing south is not attacked by wintry blasts every time a church door is opened on Sunday morning. Wherever possible, every church should face the south or east. There is also a psychological effect—a feeling of warmth and friendliness.

Whether the church was constructed with solid brick walls, or was only a frame building veneered with brick, I do not know. Even a veneered structure, if properly braced, should be pretty firm, but who can estimate the power of a cyclone?

The pastor and the members of his congregation were very happy to see the walls go up day by day. Then the roof was put on. Perhaps the windows were boarded up for the winter. I do not think the plastering had even been started when on Sunday evening, April 18th, 1869, the very worst kind of a calamity befell the pastor and his congregation. Here is the story as given by the *Pantagraph* of the following day, April 19, 1869:

“The Storm and Its Doings—All day yesterday the day was sultry and warm. Notwithstanding a fresh and balmy breeze was blowing from the south everybody was complaining of feeling sluggish and stupid. Early in the afternoon there were indications in the Heavens of an approaching storm. At half-past four o'clock the whole sky was overcast with black clouds, and the lightnings flashed and the thunder kept up an incessant roaring. But as yet no rain of any consequence had fallen.

"At a few minutes past five o'clock the fury of the threatened storm was let loose upon our city—it came from the southwest, sweeping and surging and crushing everything before it. It seemed to move with the greatest force and power nearest the ground. Its fury lasted but a very few minutes, but in that time it did a great deal of damage.

"The principal sufferers are the Catholics—their new and magnificent church on North Main Street, erected but last fall and enclosed, but not completed, was blown to the ground. There is nothing of it left standing except the heavy pillars and columns at the south end on which the dome was to have been erected. This building, 160 feet long and 60 feet wide, was literally wrenched from its foundations and now lies a mass of ruins in Main Street. We have heard the damage variously estimated, the lowest being \$25,000. Certainly that sum will not make good the damage. We have heard but one expression, and that is of universal sympathy with the Catholic people of our city who had so liberally contributed of their means for the erection of this by far the finest church in the city. When completed it would have cost not less than \$100,000.

"An almost marvelous escape was that of the street car going south. Twenty seconds more and it, with its freight of human beings, would have been engulfed beneath the ruins of the church, causing the instant death and horrible mangling of everyone in the car.

"It will probably be several days before the street cars can pass the wreck of the Catholic Church. The roof of the building is piled up in Main Street and clear across it on the sidewalk."

Of course the awful calamity certainly stunned Father O'Gara and his congregation. Their fondest hopes were shattered within a few minutes. Their sacrifices completely nullified. Black frustration paralyzed all of them.

One might reasonably ask: Why did not Father O'Gara have the structure insured while in course of construction? Surely of recent years it is always insured. But it was not the custom then. In the course of my researches I have read that

St. Columba's, Ottawa almost completely destroyed by fire July 25, 1851, with the sad comment "No insurance!"

In accordance with the custom of those times, due no doubt to the wish to save every dollar possible, it is most credible that a church was rarely insured before completed, and perhaps not always even then. Therefore, I should conclude that Father O'Gara was not greatly to be blamed. He could have been in advance of his time. He could have had insurance. Probably he had never thought of it. It was so unusual for that day.

I have never read or heard that there was any grievance on the part of the congregation against Father O'Gara for not having insurance on the building. I think it is quite likely that most of the parishioners did not carry insurance on their own homes in those days. The value of carrying insurance was not obvious in those early years.

It may be surmised, of course, that Father O'Gara was greatly depressed by the disaster, and what pastor would not be? Soon after the cyclone he called a meeting of his congregation to decide what was to be done. Perhaps he thought it was the psychological time. Of course it was not. It was too soon after the catastrophe. Probably many of the people owed bills to the butcher and grocer, even house rent, and were now unable to see their way to do anything more just then. Had he given them time for a respite, their reaction might have been different.

The meeting proved a fiasco. There was not any response. The people were just naturally apathetic. Who could blame them? At the close of the meeting Father O'Gara is said to have remarked, probably more in sorrow than vexation: "When the general calls his troops and they fail to respond, the battle is lost." But sorely wounded troops can hardly be expected to shout for the call of the general to rearm! Give them a time to recover from their wounds and perhaps they will be ready to fight again.

Father O'Gara resigned his pastorate in Bloomington on October 10, 1869. No service had ever been held in the new

church. It had cost the congregation anywhere from \$25,000 to \$40,000.

It seems that Father O'Gara's hard luck followed him after leaving Bloomington. Subjoined is an item from the *Pantagraph* of September 17, 1873, followed by another from the *Pantagraph* of April 3, 1875.

Pantagraph, Sunday, September 17, 1873:

"The following item regarding Rev. Father O'Gara, formerly pastor of the Catholic congregation of this city, is taken from the Philadelphia *North American* of Sept. 3rd: 'At Cape May on Thursday a lad of fourteen, Jacob Knecht by name, from Philadelphia, rescued from drowning the Rev. Thomas O'Gara, a Catholic clergyman from Chicago. The two were swimming outside the breakers when Father O'Gara became exhausted. He cried out for help, and young Knecht bravely swam to him, seized him by the shoulder and brought him in over the breakers to the shore in safety, although Father O'Gara weighs over 200 lbs.' "

Pantagraph, April 3, 1875:

"A narrow escape—A few days since the *Pantagraph* gave a brief account of the destruction by fire of the Catholic parsonage at Wilmington, mentioning, incidentally, that Rev. Father O'Gara, the pastor, formerly of Bloomington, had narrowly escaped with his life. From the Wilmington *Advocate* we learn further particulars. Though the alarm was given at once it was with the greatest difficulty that the inmates were rescued. Father O'Gara, semi-unconscious, and helpless, had to be lifted bodily from his sickbed, even while burning fagots were strewn upon his bed, and it is said that his feet and one hand suffered burns in his rescue. Two valuable libraries, a gold watch, an excellent wardrobe,—in short all of the rich furniture, Brussels carpets, etc., were totally destroyed. The only articles saved are an iron safe and a large Bible. The exact origin of the fire is not known; it was doubtless owing to certain defects in the chimney, or in the

Pastorate of Rev. Thomas O'Gara

fireplace in the second story. The property was insured for \$1000."

Assistants to Father O'Gara:

1866, Rev. John P. Donelan

1866-1867, Rev. J. S. O'Neill

1866-1868, Rev. Dominic Egan

1867, Rev. Patrick Gerry

1868-69, Rev. J. P. Devine

1869, Rev. P. J. Gormley, Rev. Michael Luby

Pastorate of Rev. P. Duhig

OCTOBER 15, 1869—SEPTEMBER 24, 1870

The successor to Father O'Gara, Rev. P. Duhig, remained in charge of the parish less than one year. Of course the people of the parish were disheartened because of the destruction of their beautiful new church by the cyclone. Father's was a difficult task. How far he succeeded in reconciling his congregation to their great loss is not known. Statistics never measure anything of that kind. Perhaps he did far more than the records show. Undoubtedly he did his very best. It would require a very stouthearted and zealous priest to cope with a situation such as confronted Father Duhig. He may have been timid and thought that the situation was hopeless. However, so far as the record shows, he did not accomplish anything tangible. We must believe that he looked after the spiritual welfare of his congregation while he was in Bloomington, and truly it was a herculean task to revive interest in rebuilding the new church. His pastorate was an all time "low" in the annals of the Catholic parish of Bloomington. But obviously that must not be charged to him. He was the victim of a very unfortunate circumstance: a cyclone carrying destruction to the new church, no insurance, a heavy debt, and nothing to show for it. No wonder that he gave up after less than a year. Evidently he thought the situation hopeless.

We do not have any information on Father Duhig previous to his coming to Bloomington. However, we do know that subsequently he had charge of a parish at Northfield, in the Diocese of Detroit, 1885-1887. My conviction is that he did not have the courage to undertake anything on his own. He did what was required of him undoubtedly, but perhaps was too timid to accomplish very much.

Pastorate of Rev. P. Dubig

Incidentally, it may be of interest to record here that Father Renri Delbare, who afterwards served in the parishes of Havana, Wapella, Clinton, Bradford, Brimfield, and L'Eable in the Diocese of Peoria and was well known to Bloomington parishioners, had previously served with distinction and great success in the Parish of St. Thomas, Ann Arbor, Michigan, from 1866 to 1872. This parish is near Northfield.

During Father Duhig's term as pastor he had but one assistant, the Rev. James Hickey, who served as such during the years 1869-1871.

Pastorate of *Rev. James J. McGovern, D.D.*

SEPTEMBER 25, 1870—AUGUST 23, 1874

Rev. Dr. McGovern was born in Chicago, March 25, 1839. At that time there was only one Catholic church in Chicago, the old frame building located on the north side of Madison between Wabash and Michigan Avenues, the old St. Mary's built by Fr. St. Cyr. At that time there was not a Catholic bishop in the entire State of Illinois, nor was there a single Catholic school in all this vast territory. The Catholic people in Chicago and throughout the state were served by about twenty priests,—or better say, there were only about twenty priests to serve them. Of course there were not any railroads. Wagons followed the old Indian trails. Shortly afterwards stagecoaches carried passengers and mail from the larger towns along waterways to the various settlements. The stagecoaches did not run more than once or twice a week, and occasionally, because of bad roads and swollen streams, they did not run regularly.

James J. McGovern was baptized in the Old St. Mary's, by the Rev. Timothy O'Mera, on September 1, 1839. This Father O'Mera was the successor of Fr. Bernard Schaeffer, who had been associated with Father St. Cyr before the latter returned to St. Louis in 1837.

It is impossible to account for this long deferment of baptism from date of birth, March 25, 1839, until September 1, 1839, unless Father O'Mera attended some Catholic settlements in the vicinity or possibly that he was in poor health. I am confident that it was not the fault of the child's parents that he was not baptized sooner, for they were splendid Catholic people.

I think it was Count de Montalembert who made the ob-

servation that geography and chronology are the two eyes of history.

We may observe here that when Bishop Quarter arrived as the first Bishop of Illinois, James J. McGovern would be only about five years and one month old. But he could have entered the public school the following September, when he would be about five years and five months old. I think it quite likely that he did that.

The College and Seminary of St. Mary of the Lake was dedicated July 4, 1846, and opened for boys, college students and seminarians the following day. I think it rather improbable that James J. McGovern entered the College Department at that time—most likely his entry was a couple of years later. In all likelihood the teachers in the grade and high school of the College were seminarians who were working their way, in whole or in part, through the Seminary, and I doubt if Bishop Quarter would deem it advisable to employ young men to teach young boys. Women are the natural teachers of youth. By instinct, they can exercise a patience and sympathy which would be difficult for men to acquire. However, I do not know how this was arranged, nor do I know just when James J. McGovern became “a day scholar,” as a pupil was called in those days, in the grade school department of the College. It is my surmise that he probably attended one of the public grade schools until June 1847, when he would be eight years and three months old.

I regret that I have never been able to ascertain if classes in the grade and high school departments were continued during the summer months, but I am inclined to believe that they were. I should regard it as almost certain that the Seminary department continued during summer months. The rapidly expanded diocese needed more priests very badly, and the Bishop never spared himself and could hardly conceive of a worthy seminarian who would not willingly forego the relaxation of a vacation in order to get at his life work as soon as possible. If there were any seminarians from outside Illinois, their dioceses needed priests as badly as did Illinois.

At this time I must introduce you to another character who surely exerted a powerful influence on the subject of our sketch; his name was John McMullen.

He was born near the town of Ballynahinch, County Down, Ireland, January 8, 1832. He was therefore seven years and two and one-half months older than James J. McGovern. His father, James McMullen, with his wife and children, and other relatives, left Ballynahinch on March 13, 1833, and a few days afterward, sailed from Warren Point to Quebec, Canada. There Mr. James McMullen engaged in farming for some years. He later moved to the Province of Ontario, then to a farm near Ogdensburg, N. Y., and finally wound up in Chicago in March, 1844. He set up in business on West Randolph Street, near the bridge, where he started a provision and produce store, but after a year he moved to the South Side, where he purchased a lot from the Canal Company, and set up in the same business in the new location.

By this time John McMullen was about thirteen years of age. He had learned how to serve Mass, and because of his fidelity and dependability he was placed in charge of the altar boys at the Cathedral. Undoubtedly when the College and Seminary opened on July 5, 1846, he became a student there. Among the altar boys he noticed an alert and likeable young lad named Jimmy McGovern. The boy interested him, and soon he found that he had a special liking for this acolyte. Jimmy McGovern was then a pupil in the grade school department of the College. John McMullen was a student in the new Seminary since it opened July 5, 1846, and had also been appointed a teacher of one of the catechism classes which were held regularly in the basement of St. Mary's Cathedral every Sunday afternoon.

Notwithstanding my desire and effort to be brief, I think I should record this incident as given by Dr. McGovern in his *Life of Bishop McMullen*, the first Bishop of Davenport, Iowa. This quotation, I think, is self-explanatory, and needs no special introduction:

*"A Contest in Catechism—*The discriminating judgment

of the Right Rev. Bishop Quarter practically exercised at the time, enabled him to select the talented young minds in these Catechism classes, and the ranks were thin enough for him to note every lad in a class, to weigh and measure his ability and promise; in this he was assisted by his faithful brother, the Very Rev. Walter Quarter. This personal encouragement invariably excited a strong emulation in the minds of the members of the different classes, and the semi-annual examinations were the occasions of laudable emulation to obtain the prizes offered by the Bishop. At these examinations the clergy and lay friends assisted, and the large number always present proved the interest taken in them. The examination to which reference is made took place in the basement of St. Mary's Church. The class to be examined numbered over forty boys. They were picked out of the entire Catechism classes to stand the test for the prizes. Father Quarter presided. There was the liveliest excitement as the examination went on, and it increased as it was noticed that the competition for the first place had narrowed down to a lad of ten years of age, and John McMullen. The latter, however, answered correctly every question and took the first prize. Father Quarter recalled to mind this examination many years after, and the circumstance is noteworthy as it will be seen in these memoirs, that the two aspirants for honors afterwards entered the Propaganda College together, and on their return to Chicago were fellow workers, with the same interests in view, and with that friendship which does not end even in death."—*Life of Bishop McMullen*, by Rev. James J. McGovern, D.D.

One might conclude from the above narrative that this examination was held during the lifetime of Bishop Quarter, but it evidently was not. Let us establish that point. The young lad ten years of age was James J. McGovern. He was born March 25, 1839. He would not be ten years of age until March 25, 1849. The examinations were held semi-annually. Therefore this examination was evidently held near the end of June, 1849. Bishop Quarter died April 10, 1848. The account does not say that Bishop Van de Velde was present, but

if not he most likely heard with interest the account of the Test in Catechism, for surely it was his obligation to provide the first and second prizes for the contest.

Previously he had expressed great pleasure to some of his priests on learning that John McMullen was a prospective seminarian. Now he thought of the alert boy only ten years of age who won second prize in the Catechism Test.

In the meantime the youth and the young man continued their studies in the University.

The First Plenary Council of the Bishops of the United States was held in Baltimore May 9, 1852. Bishop Van de Velde attended it, and at its conclusion he was appointed to be the bearer of its Decrees to the Holy See for approval. Before his departure for Rome he returned to Chicago and addressed a letter to the clergy and laity of his diocese, announcing the fact of his appointment as messenger from the First Plenary Council of Baltimore to the Holy See.

Before setting out for Rome, the Bishop sent for John McMullen. He told him that he was quite distressed that John had had to miss over a year of seminary work because of poor health, and that he believed his health might improve if he would make his Theological Studies abroad. The Bishop would send for him again before he would depart for Rome. Perhaps it was the following morning that the Bishop, after he had finished his Mass, called his young server, James McGovern, aside, and asked him if he had any thought of studying for the priesthood. Having received a very ready reply in the affirmative, the Bishop told James that he wished to see him and John McMullen at an appointed hour and day. When the youth and young man came, he spoke to them as a kind and wise spiritual father, advising them to keep their holy objective in mind at all times, to pray and endeavor to advance in virtue and piety, and he added that on his return from Rome he might have interesting news for them.

While Bishop Van de Velde was in Rome he did three things: (a) He submitted the Decrees of the First Plenary Council of Baltimore to the Holy Father for his approval. (They were approved a short time afterwards); (b) He peti-

tioned the Holy Father to transfer him to a smaller diocese, for he could not endure the climate or labor required of him in Chicago; and (c) He had a long interview with Cardinal Fransoni, Cardinal Prefect of the College of Propaganda in Rome (also known as the Urban College) about admitting two students from Chicago to the Propaganda.

It might be proper to observe here that the College of the Propaganda was established under Pope Urban VIII as an institution for the education of youths brought from countries where the Oriental liturgies of the Church were observed, so that imbued with the spirit of Rome, on their return to their respective countries, they would help to remove those prejudices which for centuries had existed in the schismatic churches against the Latin rite. After a period of over two centuries, when missionaries were scattered over the world, the Propaganda concluded to spread the same spirit in all the dioceses of the Church under its immediate jurisdiction,—a spirit taken from the fountainhead—and thus keep up a close union with the Holy See and meet the developments of the age with informed attitude and fidelity.

Candidates for the priesthood, therefore, were admitted from other countries. Among the ranks of the students in the Propaganda College were found enrolled not alone the Syrian, the Greek, the Copt, the Abyssinian, the Armenian, the Ruthenian, the Slavonian, the Negro from the Sudan and other parts of Africa, but there were students of every nationality in Europe and from America, some studying for foreign missions, from China and the South Sea Islands,—all living under the same rule, speaking Latin as the language of the school and Italian for common intercourse, attending the same classes, and dispersing year after year to their missions to engage in the work of God's church on earth.

The entire expense of supporting the College and furnishing everything free to the students was derived from revenues received through legacies left by Popes, Cardinals, and the Catholic nobility of Italy, France and other European nations. The bishops of dioceses in missionary countries, whenever they visited Rome, made application for the admission for

students from their respective dioceses. But as revenue and space were limited, only one student could be accepted from any diocese anywhere in the world! (*Life of Bishop McMullen.*) That had been the procedure for two hundred years or more. So when Bishop Van de Velde made application to have two students to enter the Propaganda College he was suavely told by Cardinal Franson, Prefect of the Propaganda, that it simply could not be done. In effect the Cardinal told the Bishop that if he wanted to send two students to Rome, one would have to enter some other College; only one, preferably the younger, could be received in the Propaganda.

In justice to Bishop Van de Velde it must be recorded that he fully explained the situation to his two young seminarians when he returned to Chicago. Nevertheless, he advised both of them to prepare to go to Rome the following autumn.

They left Chicago for Rome on August 18, 1853. At that time John McMullen was 21 years, 5 months and 10 days old, and James McGovern was only 14 years, 4 months and 24 days of age. We can well understand that even for John McMullen it was not an easy matter to leave his parents, brothers, sisters and friends, but he knew he should finish his course in five years at least. He had been advised by his professors at the Seminary that it would be advisable for him to spend one year reviewing his Philosophy before taking up the four year course in Theology. It was a different matter with James McGovern. The shortest time he could expect to be in Rome would be nine years. He had done two years of Academic work in the new Seminary in Chicago, and it would require two more years in Rome to finish that. Then there would be the three year course in Philosophy, and four years in Sacred Theology. He could not expect to finish the course in less than nine years. And he made the course in that time. But it most certainly required a stouthearted youth of only a little over fourteen years of age to undertake it. The trip to New York proved interesting to both of them. The ocean voyage was a delightful experience. The only

thing that relieved its monotony was the seasickness of some of the other passengers, and the unpleasant experience of a storm at sea. After nineteen days the boat entered the harbor of Liverpool. The Chicago passengers got a boat for Dublin that evening, and arrived in Dublin Sunday morning, September 23, where they went to Mass. While both the students enjoyed seeing Dublin, and at least a part of Ireland, John McMullen had a special purpose to accomplish there. He was born and baptized in the town of Ballynahinch, County Down, Ireland. The old parish priest looked the pair over with some suspicion. He could hardly believe what he heard. Two students from the new City of Chicago, on their way to Rome to study for the priesthood! Of course, when John McMullen showed him the letters of introduction all doubt was cleared up. The Baptismal Register was inspected, but the entry was faulty in some way. The pastor would straighten that out and forward the correct certificate to the Propaganda in Rome. John McMullen had letters from his father to deliver to old friends. There was great excitement among the older citizens of the town. A son of James McMullen was among them, and on his way to Rome to complete his studies for the priesthood!

After spending a few days in Ballynahinch, our two young travellers got a train to Dover and crossed the Channel over to Calais on the coast of France. There they encountered their first serious adventure.

It was a time when radical socialism was rampant on the Continent. Under the direction of Karl Marx the revolutionary cry was: "Down with capitalism; burn the palaces; exterminate the clergy!" It was rumored that Louis Napoleon, who having served as President of the Third Republic, had assumed the title of Emperor in 1852, was picked as the victim of a well-planned assassination.

John McMullen and James McGovern were bewildered, when they disembarked at Calais, to observe that their passports were subjected to unusual scrutiny. Then police guards were summoned. The foreigners, who had been speaking to each other in a foreign language during the custom proceed-

ings, were immediately regarded as suspicious characters, and a gun was found sticking out of the pocket of John McMullen! This weapon had been given to John as a parting gift from his brother upon leaving Chicago and had been carried in his trunk. For some unknown reason he had taken it out of his trunk and placed it in his coat pocket. The Paris police had just received word from the British police that a conspiracy was on foot to seek the death of Emperor Louis Napoleon and that a young man and a boy were implicated in the plot.

John McMullen and James McGovern were put under arrest. Neither of them knew enough French to make explanations. Fortunately they had made the acquaintance of a French priest who had travelled on the Dover-Calais boat and John McMullen demanded, as well as he could in French, for this interpreter be sent for. The French priest came immediately and the release of the two Americans was accomplished. The French police confiscated the pistol before allowing the two "suspects" to go on their way. Seeing as much of France as possible, they travelled to Chalons, thence by packet boat along the Saône to Avignon, where they stopped to view the ancient city of the popes, then to Marseilles.

On the Saône boat were a number of French officers and soldiers on their way to the Crimea, for Napoleon had recently undertaken this war with Russia, in alliance with England, to check Russian aggression in the direction of Turkey.

From Marseilles passage was taken on a French steamer to Civita-vecchia, then the seaport of the Pontifical States, and a "diligence" brought the two young travellers to Rome.

They did not lose any time in going to the Propaganda College to present their letters to his Eminence Cardinal Frasoni, Prefect of the Sacred Congregation of the Propaganda. He received them very kindly and perused their letters carefully, and then remarked, "I gave permission to Bishop Van de Velde to send only one student, and he sends two. I cannot receive you both; you can remain, however, until I present your case to the Council of the Propaganda, which will meet in a few days, and if only one of you is admitted it

will be the younger of you." On the following day, October 16, they entered the Propaganda, to await the decision of the Council. In the meantime they visited St. Peter's and other places of interest. The following week the case of admitting two students from the Chicago Diocese was considered by the Council. It had one sole supporter, Cardinal Fransoni, but he was overruled. It would upset their long-established rule; it would establish a precedent which would lead to complications in the future; it simply could not be done. Cardinal Fransoni, who had a personal liking for Bishop Van de Velde, and who had likewise taken a special interest in the two students from the new Diocese of Chicago, pleaded their case, but he was overruled by the Council. He did not get a single supporting vote.

A few hours later, Cardinal Fransoni sent for John McMullen, who came, accompanied by James McGovern. The Cardinal explained the nature of the case, and said: "The younger of you will be accepted by the Propaganda, but John McMullen will have to find admittance into some Roman Seminary." "No," said John McMullen with deep emotion. "Bishop Van de Velde sent me to the Propaganda and if I cannot become a student I will go home. Moreover, as the Bishop and the parents of James McGovern put him under my care with the charge never to leave him, both of us will return to America. We ask your farewell blessing." They knelt before him. "No! No!" exclaimed the Cardinal with great warmth. "This will never do," and placing a hand on each of their heads, he said, "My children, you shall not return in this way; you will not be separated. Go to the Rector. Tell him that I receive you both in the Propaganda on my own responsibility and I will answer for the consequences."

It may have been an answer to John McMullen's prayer. No doubt he was very much in earnest, but I have a suspicion that it was a fine case of American bluff that really worked and properly enough was put over by a young man from Chicago.

So both students entered the Propaganda, upsetting a rule and tradition more than 200 years old that not more than

one student would be accepted at any time from any one diocese throughout the world.

Although John McMullen had spent at least a part of a year in studying Theology in St. Mary of the Lake Seminary, Chicago, it was recommended by the authorities at Propaganda that he should review his Philosophy, especially the tracts on logic, metaphysics, and ethics. This seemed to him a prudent thing to do. He reasoned at Propaganda he would have some of the most renowned professors in the world; a solid foundation in Philosophy would be of great benefit for his future work. This review work necessitated an extra year for John McMullen in Rome. After passing a brilliant examination before being admitted to Holy Orders, he was ordained to the priesthood on June 20, 1858, in the twenty-seventh year of his age, with six others by his class, by the Most Rev. Archbishop Ligi-Bussi in that prelate's private chapel. Afterwards he took the examination for his degree as a Doctor of Sacred Theology and passed it most creditably. He left Rome for Chicago on August 3, 1858, and arrived there October 20. He was then appointed by Bishop Duggan as one of the assistants at the Cathedral.

When James J. McGovern entered the Propaganda he had probably advanced as far as what we would term two years of high school. School work during the summer months while he was a student at the University would easily account for this grade and perhaps even more. We know that he was ordained in the summer of 1862, and it seems that he passed his examination for the degree of Doctor of Sacred Theology about the same time. However, he spent the following year in Rome as secretary to Cardinal Barnabo, who had become Prefect of the Propaganda. He returned to Chicago in August, 1863.

Rev. Dr. John McMullen had previously become President of the University of St. Mary of the Lake, and had that summer reorganized the University in all its parts. Dr. McGovern was made Vice President of the University, and appointed Professor of Church History, Hebrew and Sacred Scripture.

For a while the University seemed to be doing very well. It had been almost wrecked during the period when Bishop O'Regan was in charge of the Diocese. He was a learned and zealous bishop but he failed utterly in getting along with his priests. He just lacked what it takes to reconcile differences.

However, the University had been struggling from the start. The support was inadequate. The original loan of \$6000 had been carried along by Rev. Dr. McMullen. Then an additional building had been constructed. Very likely the entire project would have been successful had not the great Civil War broken out. War always plays havoc with educational institutions. It takes students out of colleges and universities. Cost of living increases. So do rates of interest. We do not wonder then when the inevitable happened. Of the University's subsequent history I am content to record that "one evening in January 1866 a meeting of the faculty was held in the library room of the University. The inability of the institution to meet its indebtedness was made known and discussed,—it was a floating debt of six thousand dollars." The faculty members realized that they would have to close the University. It was bankrupt.

However, the Seminary Department of the University still carried on. Rev. Dr. McMullen was President and Rev. Dr. James McGovern was Vice President and one of the professors. Unfortunately a mental derangement was soon noticed in the person of Bishop Duggan,—obviously the good man was losing his mind. Four of the professors in the Seminary decided that they should in conscience report it to Rome. They loved Bishop Duggan, but the matter was serious. To shorten a sad development this is what happened. Bishop Duggan closed the Seminary and ordered the four priests to leave his diocese. Such a measure is surely evidence of his mental incapability. The four priests appealed to Rome. Dr. McMullen took their case to the Holy Father. The decision: None of these priests were to be removed from their diocese; all of them were to be reinstated.

Because Bishop Duggan was seriously incapacitated he was removed to a hospital in St. Louis. Very Rev. Thomas Halli-

gan was appointed Administrator of the Diocese. When Dr. McMullen returned from Rome he was assigned to the parish of Wilmington, with Braidwood as an outmission. There he seemed to be perfectly satisfied. He often took long walks along the banks of Kankakee River. He spent much of his time visiting the humble homes of his people in Wilmington and the homes of the miners at Braidwood. He encouraged all of them to the fervent practice of their religion and to lead the lives of good Catholics.

In the meantime his youthful companion, Dr. James J. McGovern, had been appointed the first resident pastor of Fulton, with outmissions at Savanna, Morrison and Meredosia. He had purchased the site of the present church in Fulton, and had the old frame church moved over to the new property. He is listed as pastor there from August, 1869, to September, 1870. We know that he arrived in Bloomington some time before September 25, 1870, the first date when his name appears in the Baptismal Register there.

We know that Rev. James J. McGovern took charge of the Catholic congregation in Bloomington at least as early as September 25, 1870. Obviously his first task was to inspire confidence in the people of the parish. From an early picture of him he appears as a dark haired young priest, with a very pleasing personality. But he had a big task ahead of him. He would have to inspire confidence in the Catholic people of Bloomington that they really could and should build a new church. It was not an easy task. But he did it. Evidently he talked it up to his congregation on Sundays, and to his parishioners whenever he met them on week days. We learn from the *Pantagraph* of March 16, 1871—about six months after his arrival in Bloomington—that he had plans prepared for it,—“On Tuesday, laborers commenced clearing away the rubbish on the site of the old Catholic church which was blown down a couple of years previously, preparatory to the erection of a new one. The new church is to be built from a design furnished by Rudolph Richter, architect, and it is to be 112 feet wide [surely across the transepts—not the nave]

and 191 feet long. It is to front on Chestnut Street, and will cost when completed \$50,000.00."

Was that an honest and intelligent estimate? Without any change in plans the church did cost at least three times that amount.

In my twenty-four years as Pastor of Holy Trinity Parish I often wondered why Rev. Dr. McGovern had designed the new church to face Chestnut Street. The location of the former church, fronting Locust Street, was perfect. A south front or an east front is always preferable for a church. By force of circumstance I was obliged to reconstruct the present Holy Trinity Church, according to the plan of the former church destroyed by fire, March 8, 1932. Every cold blast during the winter months enters into the church whenever a door is opened and the wind is from a north, northwest, or northeastern direction, and in spite of the best efforts of the janitor the sidewalks and steps to the church are often covered with ice. I used to murmur to myself, "Dr. McGovern's mistake!"

It seems almost impossible to believe it, but the excavation for this large building, begun in the latter part of March, 1871, was completed, and the stone walls of basement laid up to at least ground level by the middle of July. The cornerstone was laid by Bishop Foley on July 16, 1871. An account in the Bloomington *Pantagraph* of the following day states that the ceremonies were very impressive, and that after the ceremonies the Rev. John McMullen, D.D., ascended the platform and delivered a very eloquent and impressive sermon.

The church was dedicated "to Almighty God under the patronage of the Immaculate Conception of the Blessed Virgin Mary."

After the laying of the cornerstone, work was resumed on the basement and it evidently made great progress. The walls were completed up to the floor level for the new church, and a temporary roof was then placed over this structure. A good pine floor was put in the basement so that it could be used as a church until a later day when the building would be completed.

The basement thus constructed was ready for a "Fair" to be started December 20, 1871.

The story in the *Golden Jubilee History* of the parish by Father Weldon states that "Dr. McGovern having sold the property on W. Olive Street left the congregation without a home, so that he was obliged to rent Phoenix Hall." That is entirely erroneous. The property on West Olive Street was not sold until March 21, 1873,—two years and three months later. But because of the rapid growth of the congregation Dr. McGovern did rent Phoenix Hall for a period of about two months. Phoenix Hall stood where the Livingston Dry Goods Store now stands, and the second and third floors of that building were being used for assemblages of all kinds.

An account of the Fair, in the *Bloomington Pantagraph* of December 22, 1871, states: "The hall (basement of the church) was well lighted and well heated, owing to the kindness of Mr. J. A. Jackman, Master Mechanic of the C. & A. R. R. Shops, who not only loaned the stoves and headlights, but sent his workmen to set them up."

Incidentally, some one donated a very fine silver tea service to the Fair. The patrons of the Fair each evening were asked to cast their votes for the most popular lady in Bloomington. Needless to say that the silver tea set was awarded to the wife of Mr. J. A. Jackman, voted by the patrons of the Fair to be most popular. This tea set is still a treasured possession of Miss Mary Kimball, of 507 West Locust Street, granddaughter of Mr. J. A. Jackman.

THE CATHOLICS TAKE POSSESSION OF THEIR NEW CHURCH HOME, DECEMBER 25, 1871

We are indebted to the *Bloomington Pantagraph* of December 27, 1871, for the following information regarding the formal taking over of the new church home: "The procession formed at the old church on Olive Street at 10 o'clock and marched thence to the new basement, corner of Main and Chestnut, where the congregation took formal possession. The procession of the different societies attached to the con-

gregation, consisting of St. Joseph's Sodality (boys) numbering 80; Children of Mary Sodality (girls) numbering 125, and the Father Matthew Total Abstinence and Benevolent Society, numbering 75, made a handsome and creditable appearance and reflected great credit on the pastor, Rev. Dr. McGovern.

"By invitation the Hibernian Society turned out, and made a fourth society in line. They numbered 85, and, as usual, made a splendid appearance. The usual Christmas offering at the door amounted to a good round sum in Uncle Sam's currency."

The story of that Fair may be of interest to some, and merits recording here. If for no other reason, it will serve as a permanent record of heroic workers for the success of the Fair and also a record of the splendid cooperation of many of the non-Catholic citizens of Bloomington:

Pantagraph, December 21, 1871:

"The fair and festival for defraying the expenses of the new Catholic Church now in the course of erection commenced last evening in the basement of the church situated on Main and Chestnut Streets. The hall was well filled with good and charitable people of Bloomington and the several attractions seemed to satisfy all. The following is but a mere synopsis of the program.

REBECCA'S WELL

under the supervision of Miss Ring, Miss Cassidy
and Miss Toole

REFRESHMENT TABLE

Miss Maggie Ward, Miss Johnston and Miss Nailor

THE LADIES' SODALITY FANCY TABLE

Mrs. Johnston, Mrs. Bierbower

SISTERS' TABLE

Miss Maggie Lennon, Miss Annie Conners
and Miss Maggie Curtain

THE SHOOTING GALLERY

is conducted by the irrepressible and indomitable Mike Curley,
the famous and world-renowned marksman

The committee of arrangements are getting up an election by ballot for the most popular lady in Bloomington, who will be presented by the voters with either a gold watch or a silver set. The fair will continue during the week and the patronage of a generous public is earnestly solicited.

N.B. Merchants and others wishing to advertise in this column will please apply to Capt. F. R. Butler at Heldman's Clothing Store, Center St., or to P. H. Day."

Pantagraph, December 22, 1871:

"*Catholic Fair Column*—The scene last evening at the Catholic Fair was a most brilliant one. The spacious hall was crowded with ladies and gentlemen all of whom seemed pleased with the entertainment of the evening. The hall was well lighted and well heated, owing to the kindness of Mr. J. A. Jackman, Master Mechanic at the C. & A. railroad shop, who not only loaned the stoves and headlights, but sent his men to put them up.

Donations from the following gentlemen were received: E. C. Hyde, J. H. Merrick, Fitzwilliam & Son, A. S. Eddy, A. Elbe, and several others.

(Same listing of attractions followed.)"

Pantagraph, December 23, 1871:

"The Catholic Fair last evening was largely attended, considering the inclemency of the weather. Fair women in all their beauty lent their presence to add to the splendor of the scene, the fair daughters of Erin being in the majority. The splendid band of Clisbee Brothers discoursed some beautiful music during the evening which seemed to meet the approbation of the audience. The voting for the valuable silver set commenced with a spirit of enthusiasm. The following popular and accomplished ladies were nominated: Mrs. General Gridley, Mrs. O. Vaughan, Mrs. Robert McCart, Mrs. J. A. Jackman, Mrs. Judge Davis,—Mrs. General Gridley having the majority of the votes at the close of the polls. Voting will continue during the Fair which will continue during next week.

"A fine silver watch was donated by Mr. James O'Neil. The Ladies of the Sodality donated several fancy articles, among which was a costly portrait of the immortal Washington, the father of our great and glorious republic. The Rev. Dr. McGovern also donated some beautiful pictures.

(List of attractions as in previous issues.)"

Pantagraph, December 28, 1871:

"The scene on last evening in the basement of the new Catholic Church was an unusually brilliant one. There was a large attendance of citizens and the 'fair ones' labored incessantly for their tables. There were several new attractions, among which is a beautiful transparency on the center table. The voting for the silver tea set was lively, the contest being between the citizens and the railroad people. The voting will continue this evening, as will also the Fair, which we think is a success. (List of attractions as before.)"

Pantagraph, December 29, 1871:

"The spacious hall in which the fair is held looks splendidly when filled with a large crowd of people as it has during the Fair. . . . Everybody ought to go. . . . Mrs. Jackman ahead at close of voting."

Pantagraph, December 30, 1871:

"Last night of Fair—Mrs. Jackman won tea set."

These quotations from the *Pantagraph* are mostly valuable because they indicate a general enthusiasm on the part of everyone to help with the project—for instance, the ladies who were nominated in the voting contest were none of them members of the congregation, but wives of prominent civic leaders. The Fair column in the *Pantagraph* each day included list of names of young women who conducted the various attractions, and the Fair story occupied almost a column in each day's issue of the newspaper, including the advertisers who patronized the column.

I am pleased to observe here that from the very inception of the Catholic parish in Bloomington, *The Daily Pantagraph*

was most sympathetic and manifested a desire to be helpful, and the *Pantagraph* continued that kindly attitude down through the years of Father Weldon's pastorate and through my own. Its editors realized that the Catholic people were poor. Also, that after the cyclone of April 18, 1869, they were greatly disheartened, and at least the majority of the citizens of Bloomington wished to be helpful to this new struggling parish. If there were many members of the APA's (American Protective Association) in Bloomington in those days, it is to the everlasting credit of the non-Catholic population in the city that they did not exert any great influence. The non-Catholic citizens of Bloomington were very generally intelligent and consequently fair-minded and charitable, and they are that to this day.

This big Fair was begun December 20, 1871, and was continued until December 28 of that year. Evidently it was a big success, but perhaps it did not succeed in raising sufficient funds to pay off the entire indebtedness.

However, Rev. Dr. McGovern now thought that he should concentrate on building a new Rectory to house himself and his two assistants. Looking back to the day when the cornerstone was laid by Bishop Foley, July 16, 1871, we learn that he came from across the street to the east — 715 North Main — with his assistants, etc. Dr. McGovern had evidently rented that home for himself and his assistants. But now he thought he should have a parochial Rectory. In the *Pantagraph* of July 13, 1872, we find the following: "The Catholics of this city commenced clearing away the rubbish upon the corner of Main and Locust Streets preparatory to erecting a new parsonage. It is to be a large, brick dwelling, consisting of some thirteen rooms."

To meet this expenditure, subscriptions were taken up, a fair was held, also many parish socials. Very probably the amount accumulated was insufficient to meet the entire expenditure, for the times were bad. There was considerable of a panic in 1873 and money was scarce. However, the Rectory was completed by early winter of that year, and the pastor and his assistants moved into it. Dr. McGovern's

assistants were then Rev. Joseph Cartan and Rev. J. A. O'Connor. One of them attended Lexington and Wapella on alternate Sundays. The City *Directory* for 1873 gives their residence as "adjoining the Church."

During the summer of 1873, Dr. McGovern had the Boys' School Building moved from 810 North Main street to the south side of St. Joseph's Academy. He also purchased a former United Brethren Church located at 508 East Front street, and had it moved to the corner of Locust and Center where Trinity Grade School now stands. Both buildings were placed on solid foundations and completely renovated. It is fairly certain, from tradition, that the Boys' School was established in the building formerly used by the United Brethren; it is not clear whether more than one teacher was employed there, but it seems there was a partition erected to provide two rooms, both taught by lay teachers.

As for the other building, the former Boys' School, again it is not clear whether the smaller boys and perhaps the smaller girls attended there, but from the tradition it seems such was the case. Also it seems that one of the Sisters taught in this school, and that the older girls attended the Convent.

Information on this period was obtained from an elderly member of the parish, but although he had attended the Boys' School there, his memory was not good enough to be sure of the facts. However, it does not make much difference. These two school buildings were in use until Father Weldon built the present Grade School in the summer of 1884.

It is most probable that Dr. McGovern did not have the new Rectory entirely paid for when he embarked on this new venture of improving the condition of the schools in the parish in the summer of 1873. His purpose seems obvious enough. He wished to enlarge the capacity of the Boys' School, for the former one was crowded, and more boys desired to enroll there. There were about eighty boys in the school at 810 North Main. Then, too, as a wise and zealous shepherd of souls, he wanted to have the children closer to him, where he could even supervise their recreation periods and their coming and leaving school. The move would pro-

vide a closer supervision, both inside and outside of the schools.

However, the expense for all this was considerable. Then, too, added equipment, such as desks, maps, blackboards, stoves, etc., had to be purchased. And the solution to pay off this heavy indebtedness was another fair, planned on a gigantic scale. It was called "The Gift Fair." It was started in the summer of 1873. The "Gifts" numbered sixty-five. Among the prizes offered were a forty-acre tract in Taumee County, Missouri, and two forty-acre tracts in Morgan County, Missouri; two lots in Minier, Illinois; a cabinet organ; an oil painting by Murillo (surely only a copy), and money prizes ranging from \$25 down to \$5. Those are the prizes I find listed. There must have been others.

In September 1873 an article appeared in the *Pantagraph* stating that the return of stubs of tickets and receipts was slow in coming, for many tickets had been sent out for sale, and some of them as far away as New York City, but a great effort was being made to get a report on all tickets and a public drawing for the lucky numbers would be made later.

In June 1874 the *Pantagraph* published the list of the winners of the prizes. The winners of real estate got just what the ticket offered, but because of a depression at the time and the increased purchasing power of the dollar, the winners of money prizes were asked to accept a lower sum and that there might be some real financial gain on the fair. So far as I know there was not even the slightest objection to this procedure. And it appears reasonable. A dollar would buy more. But the fair did not bring as many dollars in as was anticipated. I have been unable to ascertain just how much it netted to the parish. Very likely Dr. McGovern made his report to the parish, as all pastors do, but unfortunately we do not have a copy of that report. It would be most unusual if we did. However, it seems that the receipts of that "Fair" probably liquidated the indebtedness on the Rectory and the cost of moving and equipping the two grade schools. This is a surmise, for I do not know.

The lives of most pastors move along on a rather steady keel. They administer the affairs of the parish. They must arrange to meet the expenditures. They must take care of the spiritual needs of their flock. Charity as well as pastoral obligation requires that they visit the sick; administer the Holy Sacraments to them; comfort them in their suffering and sorrow; prepare the dying for eternity, and bury the dead. We may be certain that Dr. McGovern did not neglect any of these duties. It may well have been that he felt weary about the incessant labor of raising funds to carry on the work. He was a scholarly priest. Perhaps he yearned for leisure to do more in study and in writing. He did not have time for much of either as pastor in Bloomington. We may well imagine the great consternation and sorrow caused by his announcement on Sunday, August 16, 1874, as given in the *Pantagraph* of the next day:

Pantagraph, Monday, August 17, 1874:

"Yesterday, at the forenoon service of the Catholic Church, Dr. J. J. McGovern, after preaching the usual sermon of the day, announced to the congregation that as pastor of the church he stood for the last time in its pulpit, and that he was to be succeeded by Rev. Father Toner, recently of Champaign.

"In bidding farewell to Dr. McGovern the people of this city, not only of his own church, but also of the other religious denominations, feel that they are parting with one who has done a great work, both for Catholics and their dissenting brethren, for his influence for good has been felt in every circle.

"No Catholic pastor who has ever had charge of the church has mingled so freely with all classes of society in Bloomington as has Dr. McGovern, and in every class he has made warm friends. His work in the temperance cause has reclaimed hundreds from wreck and ruin, and in the processions of the Catholic societies, which embrace nearly all the men of that church, is evidence of his energy, ability and devotion. The community loses a valuable member in

Dr. McGovern and as it bids him farewell, gives him its best wishes for long and happy years in the ministry."

Pantagraph, Saturday, August 22, 1874:

"Father Toner, who came here to assume the duties of pastor of the Catholic Church, has returned to Champaign to resume his labors there, not being contented to remain in Bloomington. Father Costa of El Paso is to take this parish, and will arrive this week. He is an Italian—a man of much energy and ability. Dr. McGovern goes to Rock Island, Ill., for some months, and from there to Chicago.

"Father O'Connor, who had been Dr. McGovern's curate for two years, has also left Bloomington, going to Wilmington."

I do not know how long Dr. McGovern remained in Rock Island, but I presume only a few months, or even less. He was then appointed pastor of the Parish of St. Denis, Lockport. There he built the tower of a beautiful rock church, and wrote the *Life of Bishop John McMullen*, the first Bishop of Davenport, Iowa, and his lifelong friend. He also published some lesser works while there.

Dr. McGovern remained pastor of the congregation in Lockport until the time of his death, which occurred in Mercy Hospital, Chicago, March 31, 1914.

Sometimes I have wondered if there was any truth in the rumor that Dr. McGovern had episcopal aspirations when he had the plans drawn up for the old Holy Trinity Church—as it was known to the present generation. Among the older priests at the turn of the century this rumor persisted. I am giving it as a *rumor*, and do not claim historical accuracy for it. Even if true, surely it would not be to the discredit of Dr. McGovern. He had the learning and ability to make a very fine and efficient bishop. He was of a very lovable disposition.

St. Paul wrote: "He who desires to be a bishop, desires a good work." I am not competent as an exegetist to say exactly what he meant, but it occurs to me that such a person would

be willing to take on a lot of hard work and much grief connected with it.

I find that Bishop Quarter died after being Bishop for less than four years; his successor, Bishop Van de Velde, got transferred to Memphis after four years. Bishop O'Regan resigned and retired to England in less than three years. The first three Bishops of Chicago lasted less than fourteen years. Obviously the early bishops of Illinois did not have any sinecure. It was an office that required a strong constitution, a will to self sacrifice, and unbounded zeal in the service of Our Lord.

Bloomington was centrally located for the episcopal see of the projected new diocese. Those who remember the old church will recall that the pulpit was put on the epistle side of the church—the proper place for it in a cathedral. It was not erected until Father Weldon's time, but I think he followed the blueprint in locating the pulpit. The survey for the new diocese was undoubtedly made in 1874, and it is not at all improbable that the see was fixed at Peoria at that time, and the next year the Rev. Michael Hurley, pastor of St. Patrick's, Peoria, was appointed its first bishop in 1875. Dr. McGovern may have been much interested, and through his friends in Rome could well have been informed as to the plans for the new diocese and the decision regarding the location of the Episcopal See in Peoria.

Be that as it may, we may be certain that he realized the completion of the new church would be a gigantic task, and no doubt he was weary of the labor of raising funds for building purposes. It is most likely that he had planned to do some writing. His life-long friend, Dr. John McMullen, had not yet been appointed the first Bishop of Davenport, Iowa, and did not die until July 4, 1883, so the writing of his biography could not have been one of the projects which Dr. McGovern had in mind. Unless he wished to write, it is difficult to understand why he resigned the parish so abruptly in August 1874. However, he did excellent work in Bloomington, although it is regrettable that he placed the old church



The Merna Parish

The story of the Catholic Church in the Bloomington area would be incomplete unless it included that of the neighboring parish of Merna. So far as is ascertainable, there were not many Catholics in that vicinity before 1860. However, during the next decade as many as twenty or more Catholic families had settled in that region. Some of them undoubtedly attended Mass in Bloomington when the weather and roads permitted, but it was a long drive at best, and most likely none of them had a buggy at that time.

After the arrival of Rev. Dr. McGovern in Bloomington in 1870, we learn that he and his assistant, Father Lyons, celebrated Mass in one of the farm homes at Merna at least once a month, unless the roads made the trip impossible. It seems that they selected different farm homes in the area each month, to make it convenient for all to attend the service at least occasionally.

Later, Dr. McGovern was able to engage the school building one mile south of where Merna now stands, for the celebration of Mass on Sundays, and the conducting of Catechism classes on Friday evenings after school hours. These classes were held for the Catholic children only; attendance of the others was of course optional. The successive teachers at that time were Miss Catherine Brennan (Mrs. Pat Merna) and Miss Anna Gould (Mrs. Pat Powers).

When Rev. Michael McDermott became pastor of Immaculate Conception Parish in Bloomington, in January, 1875 (it was dedicated under that title when the cornerstone was laid during Dr. McGovern's pastorate and not known as Holy Trinity until the coming of Father Weldon) he became convinced that the Catholics of what is now the Merna parish should have a church for their services. Mr. Patrick Kinsella,

Holy Trinity Parish

father of Michael, William and John, offered to donate an acre of land, diagonally northeast of the school building, for that purpose. Accordingly a building committee was selected and plans were drawn up. But the plans did not suit Father McDermott. There was an *impasse* for a time, but eventually another building committee was selected. The building was completed in the autumn of 1876. Each family purchased chairs in proportion to its needs and was allowed to locate them according to preference in the space available when the purchase was made.

The church was not completed when the congregation moved into it, but it at least provided sufficient room for the growing congregation.

It is not surprising to learn that when Father Weldon took charge of Holy Trinity Parish in July 1879, he found that he had plenty to do in that parish, and also that Father Schreiber, pastor of the new parish of St. Mary's, really needed additional revenue, and so he was assigned to take care of the Catholics in what is now known as the Merna parish. Of course at that time the Bloomington-Gilman branch of the Illinois Central had not been constructed, and the little town of Merna had not yet come into existence. The area was known as Hanley's Corner. Ed Hanley owned the quarter-section directly east of the school, but he sold his farm to Richard Kirwin in 1877, when Mr. Kirwin took possession of it. Mr. Kirwin continued to look after the church, and take care of the priest on Sundays, as Mr. Hanley had previously done.

In 1880 Father Schreiber had been moved from St. Mary's, and Hanley's Corner again became an outmission from Holy Trinity, for Father Weldon had changed the name to Holy Trinity.

It was probably early in the year 1884 that Rev. Edward Ryan was appointed Pastor of Hanley's Corner. The people were greatly pleased to have a pastor of their own. He lived with the Kirwin family directly east of the school building, pending the erecting of a rectory. The Kirwins were the maternal grandparents of Wm. R. Gould, Eugene Gould, and

The Merna Parish

James Gould. I have always considered Mrs. Michael Gould, their mother, as one of the very finest Catholic ladies I have ever known.

Father Ryan did not remain as pastor of Hanley's Corner long after January 1, 1885. Evidently he was well liked by the congregation, for his previous Christmas collection was outstanding for those days. But priests were scarce in the middle West. I presume he got an offer for some other place and accepted it. I do not have any further information concerning him. No doubt I should add that I did not try to find anything further.

Hanley's Corner again became an outmission of Holy Trinity. I think Father Weldon loved the people out there, and they were good religious people in those days.

In the fall of 1885 Rev. M. L. O'Connor was appointed pastor. He at once began plans to build a parochial residence where the present rectory now stands. He purchased an acre of land from Mr. Edward Crane and in the spring of 1886 began the erection of a rectory, which was completed in the fall. He had it completely furnished and moved into it, but unfortunately it was burned to the ground the following spring. Another, the present rectory, was built without delay. It has been remodeled since, but is substantially the same structure.

In the spring of 1888, Rev. Dan O'Dwyer succeeded Rev. Father O'Connor. Father O'Dwyer soon began taking up subscriptions for the building of the new church, which was to adjoin the rectory. In the winter of 1889 Father O'Dwyer felt he was justified in having plans for the new church drawn up. Contracts for its erection were let in the spring of 1890. The cornerstone was laid about the first of August of that year. It was dedicated June 30, 1891, by Bishop Spalding of Peoria.

The parish of Merna was by now solidly established. In later years retired farmers from there did much to assist Holy Trinity Parish in Bloomington.

I am indebted for most of the above information to a small booklet entitled *A Chronological Sketch of St. Pat-*

Holy Trinity Parish

rick's Parish, Merna, Ill., edited by Rev. F. G. Lentz and Thomas Moore, an old and highly intelligent member of the Parish, published in 1916.

Pastorate of Rev. Father Costa, I.C.

SEPTEMBER 25, 1874—JANUARY 1, 1875

Before coming to Bloomington Father Costa had been pastor in El Paso, Illinois, for a short time. He was a member of a religious community known as The Institute of Charity, hence the "I.C." after his name.

It was my privilege to know this saintly and scholarly priest while he was pastor of Corpus Christi Parish in Galesburg and I was assistant in Kewanee, Ill. To know him was to admire and love him as a scholar and as a saintly priest. In philosophy, he was a follower of Rosmini, the learned founder of his community. And it may be said of Rosmini that he almost became Secretary of State under Pope Pius IX.

How did it ever happen that this learned and saintly priest was such a failure as pastor in Bloomington? Most certainly it could not be because of his nationality, for though he was an Italian by birth, he was pastor of a congregation in Galesburg where the majority of the people were Irish, and they loved him. He was a great success there.

During my pastorate in Bloomington I gathered some fragmentary impressions of the period of Father Costa's pastorate. He was a saintly priest, and he observed from the start that there was excess of drinking among the members of his congregation. That does not mean that there were many drunkards among them—far from that! But he observed that some did drink to excess. Being a zealous and saintly priest, he assailed the evil with all the eloquence he could command. He not only attacked intemperance as a sin, but he denounced the keepers of saloons for selling liquor

to a man who might be on the verge of intoxication. In all this he is to be highly commended and admired.

But the saloon keepers did not like Father Costa's apostolate of temperance. It was contrary to their interests, and it seems they joined forces to oppose him. Quite naturally they were very influential. The saloon was the poor man's club. After a day at hard labor many would gather in a saloon for a friendly chat with their neighbors and fellow workmen, and of course have a few drinks,—perhaps sometimes more than they could well afford. And Father Costa's name and sermons would come up for discussion. The saloon keepers saw to that. He was their target and they won sympathizers.

Within the brief space of forty days after the arrival of Father Costa in Bloomington an unfortunate incident occurred. The child of a certain Irishman died and he went to see Father Costa about its burial. The pastor explained that there should be a \$2.00 charge for burial space, if the father of the child could afford to pay that modest sum, otherwise burial space should be donated, but there should be a \$2.00 charge for the sexton digging the grave. The father of the child refused to pay either debt, and in great wrath left the pastor.

That day, or the next, the father of the dead child, with some of his friends, went out to the cemetery and took the hinges off the rear of the cemetery gate, for it was locked in front, and went in and dug the grave and buried the body of the child.

Quite naturally Father Costa was provoked that his authority would be thus challenged. As pastor he was the lawful custodian of the cemetery. So, as custodian, he instituted suit in the name of the Bishop of Chicago, for Bloomington was still under the jurisdiction of the Bishop of Chicago. The suit was instituted in a police court, before Justice Edwards, Police Magistrate, and the trial was held on October 12, 1874. The charge: Illegal Entrance and Trespass on Parish Property. General Bloomfield appeared as attorney for the defendants and Mr. H. G. Reeves represented Father Costa.

It seems that the evidence in favor of the defendants was altogether hearsay, which should not be admitted as evidence. This was more than twenty years after Father O'Hara left Bloomington. The defendants claimed that while Father O'Hara was in Bloomington he had told the parishioners that if they would give him fifty dollars per acre for the six acres in the cemetery, they would have the right to bury their dead there without any charge for grave space for all time to come. This of course was preposterous, for the utmost Father O'Hara could do would be to promise them this privilege so long as he would be their pastor.

There was not any evidence submitted at the trial that any one of the witnesses ever heard Father O'Hara make that statement. In fact, one might well question whether a single one of the witnesses lived in Bloomington in the time of Father O'Hara. But the court room of the Police Magistrate was packed with sympathizers of the defendants. Perhaps that helped their cause. There was not any evidence submitted as to the practice regarding the cemetery in the days of Fathers Kennedy, O'Gara and McGovern, which surely could have sustained Father Costa's contention. In the deed to the Bishop of Chicago by Father O'Hara, conveying the cemetery, there is not any notation of a reservation such as claimed by the defendants and it seems there should have been such a reservation if their contention was a valid one.

And so poor Father Costa lost his case. There was triumph for the saloon keepers, due largely, it seems, to the inefficiency of Mr. H. G. Reeves in presenting evidence.

I have heard a different story of Father Costa having a tangle with the members of the A.O.H. regarding a funeral of one of their members, but I never found a shred of evidence to support the story, and I believe it was a later fabrication of the above related events, which are authentic, as reported in the files of the *Pantagraph* of that time. That trial was far from creditable to the good Irish of the parish, who were undoubtedly greatly swayed by the Irish saloon keepers of that time.

Father Costa never succeeded after that in getting any

Holy Trinity Parish

decent support from his congregation. He had to admit that he was a failure in Bloomington. He resigned some time before January 1, 1875.

Father Costa spent many happy years as pastor of Corpus Christi parish in Galesburg, where he was greatly beloved by an Irish congregation and by the Bishop of the Diocese. His remains rest in the Catholic Cemetery at Galesburg.

During the three months term of Father Costa's pastorate, the name of Rev. M. Welbey appears on the Baptismal Register. It would appear that he was the assistant priest in the parish during those three months, at least.

Pastorate of *Rev. Michael McDermott*

JANUARY 5, 1875—JULY 1, 1879

After the resignation of Father Costa, Bishop Foley of Chicago invited Father Toner of Champaign to inspect the situation in Bloomington, and report back to him in case he would be interested in taking over. Father Toner had been a great missionary priest, with Champaign as the center of his activities. It is said that he had attended Danville, Ivesdale, Tolono, Farmer City, Gibson City, Rantoul, Pesotum, and perhaps other places. He was a man of great zeal and energy. But after a visit to Bloomington he wrote the Bishop of Chicago that he thought the project there was too big for a man of his years.

Bishop Foley then appraised his available men. His choice fell upon Rev. Michael McDermott, a comparatively young priest, who had come from Ireland some six years previously. He probably labored as an assistant in Chicago for a while. He served as pastor of Lacon, Ill., for about six months before he was appointed pastor of Dixon in 1870. At that time Dixon was a comparatively small town. He was very successful in organizing the small parish and built the first Catholic church there. He also either purchased a house and lot adjoining, or perhaps bought a suitable residence for a rectory and had it moved on vacant property adjoining the church. The only information I have as to that is "and the present priest's house was procured as a parsonage." While in Dixon, Father McDermott established an outmission at Polo, Ill. No doubt it was because of his outstanding work at Dixon, and due to his evident personal qualities, that Bishop Foley selected him to be the next pastor in Bloomington.

I am happy to subjoin a comment on his coming to Bloomington from the *Pantagraph* of January 12, 1875:

"The Catholic Church. Rev. Father McDermott from Dixon has taken pastoral charge of the Catholic congregation and on Sunday began his active labors, celebrating Masses and preaching twice,—at the forenoon service and at the vesper service,—and at the latter delivering an eloquent and logical discourse upon 'The Immaculate Conception,' in which he ably presented and defended the Catholic position upon this tenet of the faith.

"Father McDermott is a young man,—in his thirty-second year,—and is said to be as successful in other pastoral works as he is eloquent in the pulpit. He is a native of Boyle, County of Roscommon, Ireland, and entered the priesthood about six years ago, just prior to leaving Ireland for America.

"He is accompanied by Rev. Father O'Callaghan, who will perform the duties of curate, aiding Father McDermott in this important parish, which, as is generally known, includes a number of adjoining towns, such as Wapella, Heyworth, Hudson and Lexington. Father O'Callaghan is also a young man, and an Irishman, hailing from County Cork. He came from Dixon with Father McDermott, with whom he has been associated for some time past."

Father McDermott was a man of fine personality, of great zeal, and great confidence in God. His appointment was surely a very fortunate one for the parish. Of course, he found the indebtedness very considerable. The worst of it was that the credit of the Diocese of Chicago—to which Bloomington still belonged—was severely strained after the great Chicago Fire of October 9 and 10, 1871, when the greater part of the city was wiped out by the devastating flames. An area two miles wide and three miles long was left with sepulchral looking walls and ashes. The Bishop of Chicago had to strain every financial resource to take care of the many very great and immediate needs of the Catholic Church and various important Catholic institutions—churches, rectories, convents, schools, orphanages and hospitals were just reduced to bleak walls and ashes. And yet the good



REV. MICHAEL McDERMOTT



Bishop Foley would not forsake the Parish of the Immaculate Conception, Bloomington, Illinois. He had officiated at the laying of the cornerstone on July 16, 1871, during Dr. McGovern's administration, and so had considerable knowledge of Bloomington, and had a great interest in the development of the parish there. He had been through a very severe ordeal after the Chicago Fire to get funds to erect even temporary structures in that city. Perhaps by 1875 he may have had that problem fairly well solved, though he was undoubtedly carrying a very heavy indebtedness.

I think it highly probable that when the Bishop appointed Father McDermott as pastor of Immaculate Conception Parish, His Excellency instructed him that his first objective should be the paying off of all existing obligations, and that then he should continue his collections so that he would have something substantial to show in the way of willingness and zeal on the part of the congregation for the completion of the new church, and that in that event the Bishop would endorse a loan to the parish, sufficiently large to carry on the building project.

That was all Father McDermott needed. Accordingly, after he got his bearings in the new parish he realized that he had two things to do just as soon as they could be done, viz., (1) Win the confidence of the members of his congregation so that they would believe it possible to complete the proposed church with help from the Bishop of Chicago; and (2) to get busy as soon as he could in collecting money to pay off all outstanding obligations.

In my years in Bloomington I have heard many of the "old timers" speak with great enthusiasm of the wonderful personality and genial manner of Father McDermott. It was often told me that they were surprised how quickly he had restored their confidence in the gigantic task of completing that very large church. That established, Father McDermott instituted a system of monthly collections to pay off the outstanding debts. He and his assistant, Father O'Callaghan, worked diligently and may have made the rounds of the parish every month to encourage all to support the project.

Holy Trinity Parish

The people of the parish were very cooperative. They wanted to get out of the gloomy basement, poorly lighted and ill-smelling because of dampness, and its all too evident leaky roof. It may well have been that Bishop Foley required Father McDermott to have a considerable sum collected for the completion of the new church before he would authorize a loan for its completion.

The Bloomington *Pantagraph* has been our chief source of information down through the years, and I am indebted to the *Pantagraph* for the following newspaper items, indicating that the actual building of the church did not begin until about 1877.

Pantagraph, January 19, 1875:

"Workmen have been busy putting gas pipes into the Catholic Church which heretofore has been lighted by kerosene." This was the basement church.

Pantagraph, February 8, 1875:

"The Catholic congregation, nothing daunted by their past ill-luck and positive financial misfortune, are once more at work cheerfully raising funds to go on with the erection of their house of worship."

Pantagraph, February 22, 1875:

"At the Catholic Church yesterday the first of a series of collections for the erection of the church was taken up by the pastor, and will be followed up at regular intervals until a sufficient fund is accumulated to begin this important work. Father McDermott is truly in earnest. It is said that Bishop Foley is soon to visit the city and the congregation under his control here."

Pantagraph, Monday, March 8, 1875:

"Bishop Foley is expected to visit the city soon to confirm, and to talk over financial matters. He has not been here since the laying of the cornerstone."

Pantagraph, Saturday, March 13, 1875:

"Bishop Foley will officiate at the services at the Catholic Church tomorrow. At the 8:30 Mass those to be confirmed will partake of their First Holy Communion. Bishop Foley will preach at vespers at 3 P.M. The sacrament of Confirmation will be administered by the Bishop to about 400 children and adults."

Pantagraph, November, 1875:

"Several newspaper accounts during this month concerning a huge Catholic Fair in Phoenix Hall to raise money for the church building fund."

Pantagraph, February 7, 1876:

"Father McDermott, of the Catholic Church, is having brick hauled to the church grounds and is piling them up for use towards completion of the building, work upon which will be resumed just as soon as weather will permit."

Pantagraph, August 28, 1876:

"Rev. Father McDermott, pastor of the Catholic Church, is absent on a two weeks' visit, seeking renewed vigor and strength. His duties have been remarkably severe since his coming to Bloomington and his vacation is much needed."

Pantagraph, Monday, September 11, 1876:

"The Rev. Father McDermott, pastor of the Catholic Church, has returned from a brief vacation, and with renewed strength and energy has resumed the arduous labors of his ministry. He has displayed the rarest business ability, faith and determination in pushing forward the work upon the immense cathedral, whose roof, it is hoped, will shelter the long suffering congregation from the storms of the coming winter."

Pantagraph, September 25, 1876:

"The basement of the Catholic Church has been plastered and painted, and is now an elegant and comfortable auditorium."

"Members of the Catholic Church are making extensive

preparations for a grand Festival or Fair for the benefit of the Church, the proceeds to be devoted to the building funds. Father McDermott promises the congregation a rest from financial matters as soon as he succeeds in enclosing the building."

No doubt the walls and ceiling of the basement needed plastering and painting. It may have helped very considerably to revive the spirit of the congregation. Perhaps it was worthwhile,—evidently the pastor thought so. Perhaps it did not cost very much to do the work, and added greatly to the appearance of the congregation's place of worship.

So now, on September 25, 1876, the basement of the church has been plastered, and other improvements made. A big fair has been planned to increase the building fund. Father McDermott still had some hope, perhaps, of getting much work done before winter would set in.

Here I must advert to a difficulty encountered by Father McDermott with the Sisters of St. Joseph about their salaries. To get the picture in its proper perspective, we must revert to September, 1875. Let us recall that Father McDermott arrived in Bloomington January 5, 1875. Sometime between that date and the following September he reached the decision that he should have a parish school system wherein the girls of the parish would be educated under pastoral supervision as well as the boys. This seems perfectly proper. Accordingly he had the former Boys' School building fitted up as a school for the girls of the parish, which was to be taught by the Sisters. I think it likely that he had the old United Brethren Church building partitioned off so as to provide two class rooms,—one for the senior boys, and one for the juniors. The latter would undoubtedly be taught by the Sisters. It may be that they taught both schools for the boys. The following quotation from the *Pantagraph* of June 19, 1886, bears out my interpretation at least in part: "Eleventh Annual Commencement, St. Mary's School, in basement of Church, at 7:30. There are six graduates, Miss M. Gleason, Salutatorian, S. Radbourn, B. Dixon, M. Luby, A. Quinn and M. Scanlon." It may well be that all these were girls. I rather

think so. And I wonder if in those days the boys seldom completed the eight grades. Information seems to be scarce on just what was customary. At any rate I wish to make this observation: Since St. Mary's School held its eleventh annual graduation exercises on June 19, 1886, the Parochial School for Girls was definitely opened for girls in September, 1875,—the September following the arrival of Father McDermott in Bloomington. The same evening Commencement Exercises were held for the sole graduate from St. Joseph's Convent, Miss Maggie Condon being the only graduate.

From subsequent developments during 1876 it becomes evident that some time before September 1, 1875, Father McDermott must have had a conference with the Sister Superior in which he indicated to her that the Sisters would have to collect tuition from the children attending the Parish Schools to get the pay for their meager salaries. He himself would have to devote all his energies to raising funds to complete the construction of the new church. That would seem to present Father McDermott in a rather unseemly and unchivalrous role. But that is the tradition of a break with the good Sisters of St. Joseph. I have always had great admiration for Father McDermott. I am extremely loath to imply that he could have been more kind to the Sisters of St. Joseph, but perhaps he was so worried over what he considered the major problem, viz., the completion of the church, that he scarcely realized the magnitude of the burden he was placing on the Sisters. Perhaps the good Sisters did not like his attitude and were not completely cooperative. I do not know all the facts and refrain from passing judgment.

In *Gould's Bloomington City Directory* of 1875-1876 we find the following under the "Schools" classification: "Schools of the Immaculate Conception, corner of Locust; conducted by the Sisters of St. Joseph." So the Sisters taught all the boys and girls who attended these schools. Many of the girls of the parish evidently attended the Academy. I wish to record that in my opinion the Sisters of St. Joseph were then and are now one of the very best teaching Orders of Sisters in the entire United States. Individual Sisters might not be up to par,

but that also is bound to be true of every teaching Order. Every misunderstanding is a misfortune. There was one here. I am loath to censure Father McDermott because all that I know of him, excepting this incident, has led me to love and admire him greatly. As an extenuating circumstance,—while he was at Dixon he had the Sisters of St. Dominic from Sinsinawa, Wisconsin, teaching there. He learned to admire them greatly. Perhaps he would prefer to have them rather than the Sisters of St. Joseph! It seems that he did have that preference. He evidently realized, from the time he came to Bloomington, that he had taken over a big assignment, and it seems that from the start there was a strained relationship between him and the Sisters of St. Joseph. That was unfortunate, but I rather think that he wished to get the Sisters of St. Dominic in and to ease the Sisters of St. Joseph out. The situation came to a climax in February, 1876, as the following accounts from the *Pantagraph* clearly indicate:

Pantagraph, Monday, February 21, 1876:

“On yesterday, Rev. Father McDermott, pastor of the Catholic Church, at the 10:30 A.M. Mass, stated to the congregation that the Sisters of St. Joseph, who for some years have occupied the convent, have determined to leave Bloomington. The order of removal, we are to understand, comes from the headquarters of the Sisters of St. Joseph at Carondelet, Mo., and is prompted by the difficulties which have attended the labors of the Sisters in this city, in obtaining by their labors as teachers sufficient income to carry on the institution.

“The public will, however, be gratified to learn that their place is soon to be filled by members of another and similar order of religious.”

Pantagraph, Monday, March 13, 1876:

“The Sisters of the Dominican Order have arrived and taken possession of the convent, and will open their school today. At present none but girls will be taken into the school, but it is expected that the Sisters will open the school for boys during the summer or early in the coming fall.

“We are informed that the Sisters of the Dominican Order are among the best Catholic teachers. They are trained after the manner of the teachers of our public schools and teach according to the same methods. The advantages of the Sisters’ schools over the public schools, as claimed by the Catholics, is that in the former the children receive a sound religious education and training, and are carefully watched over by the Sisters, while at the same time they receive as good an education and are as well fitted for the world as in the public schools. Father McDermott intends to make this one of the leading schools of the state. It will be at present both a day school and a boarding school.”

A very sad circumstance, which should be recorded here, is that on April 19, 1873, the local Superioress of the Sisters of St. Joseph, Sister M. Regina, died. I am of the opinion that their quarters were inadequately heated by a few coal stoves. Sister Regina is buried in what is known as the Old Part of St. Mary’s Cemetery, adjoining the graves of Father Murphy and Father Fanning, and has an impressive monument erected to her loving memory. It was erected by the Sodality of the parish, under the direction of Rev. J. J. McGovern.

The Sisters of St. Joseph of Carondelet received the following members into their Order while in Bloomington:

		Year of Entrance
Sister M. Archangela	Bridget Holly	1867
Sister M. Cassilda	Margaret Mernaugh	1870
Sister M. Florence	Margaret McCarthy	1871
Sister M. Ladislas	Bridget Fitman	1871
Sister M. Augusta	Mary White	1871
Sister M. James	Sarah Mernaugh	1871
Sister M. John	Mary McCarthy	1872
Sister M. Esperance	Joanna Qualey	1875
Sister Lillia Marie	Honora White	1875
Sister Francis Clare	Margaret Bloomer	1878

All of these Sisters are now deceased, Sister Lillia Marie

being the last of the group to die. Her death occurred on October 30, 1948. This is surely a very fine showing for the ten years during which the Sisters of St. Joseph taught in Bloomington.

Father McDermott engaged the Dominican Sisters evidently with the understanding that they were to teach in St. Joseph's Convent, or Academy, according to their own plan, and collect the tuition there to pay their salaries, and also that they were to teach the boys and girls of the parish in the two buildings provided in the yard south of the Convent. One of these was the old United Brethren Church, and the other was the building formerly used as a boys' school at 810 North Main Street. The *City Directory* of the time seems to indicate that this was the arrangement.

In the succeeding years Father McDermott put on many fairs and entertainments to raise funds to complete the church. Not only his own congregation, but also the citizens of the city, were very sympathetic and loyal in supporting his efforts.

An item in the *Pantagraph* of May 21, 1875, states that, "the Catholics of the city have contracted for 1,200,000 brick." Anyone who has ever walked around the Lakeside Country Club knows well that there was a brickyard out there in the early days. Most likely it was in operation long before the construction of the old Holy Trinity Church was begun, and if so, the brick for the church was most likely purchased there. The local plant could furnish the brick cheaper than any competitor, and, besides, Father McDermott would wish to patronize the local industry.

Years ago it was related to the writer that much of the material used in building the church was hauled down from the C. & A. freight yards over the street car track on West Chestnut Street. A search of the files of the *Pantagraph* revealed that when Harms & Company built a paper factory north of Division Street between North East Street and Park (now the old Bloomington Canning Company building which is occupied by Funk Bros. Seed Company) they built a "spur" from the street car line on West Chestnut Street to

the Alton yards, and had their material hauled down over the street car lines to the location of their plant. They had their own team of mules to do the hauling. Freight cars were very much smaller in those day. It is very probable that the lumber, cut stone for trim of doors and windows, slate, shingle, and so on for the church were transported to the corner of Main and Chestnut Streets in the same way. And it is quite likely that some of the material for many other buildings in Bloomington was hauled over the same tracks. That would afford a great saving in the cost of material.

It seems proper that here I should make a digression to record the coming of the first Bishop of Peoria.

THE RIGHT REVEREND JOHN LANCASTER SPALDING
IS CONSECRATED FIRST BISHOP OF PEORIA,
MAY 1, 1877

To present an accurate account of the Diocese of Peoria we should go back several years.

As early as 1872, Bishop Foley of Chicago had advised the Holy See that he thought a new diocese should be formed in central Illinois. Because of the rapid increase in the population, the vast extent of the territory, and the sad condition of the roads, it was altogether too large a district to be administered from Chicago.

The Diocese of Quincy had been established in 1853, but the remaining area was still too large for the Bishop of Chicago to care for.

Although the Diocese of Peoria was not officially established by Rome until some time in 1875, the groundwork for its establishment must have been accomplished in 1874, as has been intimated in our story of the Pastorate of the Rev. Dr. McGovern.

In the government of the universal Church, Rome moves cautiously and wisely. Information and points of view are properly obtained from those competent to judge. In this case we may surmise that the Bishop of Chicago, the Bishop of Quincy, and the Archbishop of St. Louis were consulted. The result of their recommendation was that the new Diocese

would consist of the following counties in central Illinois, (I assume that it was identical with what was later included in the Diocese established in 1877) viz., Bureau, Champaign, DeWitt, Fulton, Hancock, Henderson, Henry, Knox, LaSalle, Livingston, Logan, Marshall, Mason, McDonough, McLean, Mercer, Peoria, Piatt, Putnam, Rock Island, Schuyler, Stark, Tazewell, Vermilion, Warren, and Woodford.

It seems evident that this arrangement contemplated the formation of another Diocese in the southwestern part of the State, which was later established at Belleville, Illinois.

At any rate, the new Diocese of central Illinois was officially proclaimed in 1875; the Episcopal See was established at Peoria, and the Rev. Michael Hurley, the genial pastor of St. Patrick's in Peoria, was nominated its first Bishop.

We have encountered the name of Father Michael Hurley previously, as an assistant to Father Cahill in Bloomington. It seems that the last thing he ever thought of was being made a Bishop. He apparently was a very humble man, and was very happy as pastor of St. Patrick's. He wrote a most respectful letter to the Holy See, begging to be excused from the appointment. In his humility he could not think of it. With his most respectful letter he enclosed the Papal Bulls of his appointment. ("Bulls" from *Bulla*, Latin for lead used in seals.) Unfortunately the vessel bearing these documents was wrecked off the coast of France. So Rome waited and wondered;—there was not any notification of the consecration of Rev. Michael Hurley as the first Bishop of Peoria.

The *Official Catholic Directory* gives 1877 as the date when the Diocese of Peoria was established. We need not consider that as an error. It would be more correct to say that the Diocese was reestablished in 1877, but that would necessitate an explanation of what took place before that time, as given above. That would be too long to print in the Directory each year. There is no question whatever about the Diocese being canonically established in 1875. Its territory was accurately described and the Episcopal See was placed in Peoria.

This official document went down in the vessel which was

wrecked off the coast of France as stated above. So an official reestablishment of the Diocese became necessary. That was done in 1877.

In due time the matter was all cleared up. This was probably done in 1876. On November 28, 1876, the Rev. John Lancaster Spalding was appointed to be the first Bishop of Peoria. The appointment seems to have been providential. A scholarly young man, then only 37 years of age, and though only a curate in New York City, he was a nephew of the Most Rev. Martin J. Spalding, Archbishop of Baltimore.

Space does not permit me to record much of the splendid triumphs of this young ecclesiastic anterior to his becoming Bishop of Peoria. In brief, he had written a *Life of Most Rev. Martin J. Spalding*, his distinguished uncle,—in my opinion, his greatest literary achievement. He was named by Archbishop Blanchet of Oregon to be his theologian at the Second Plenary Council of Baltimore in 1866. He was the youngest theologian to appear in that august assembly. Nevertheless, the Council conferred upon him the high honor of appointing him one of the three churchmen to address that notable gathering. One of the three was Father Hecker, eloquent preacher of the Paulist Fathers; another was the Rt. Rev. P. J. Ryan, Bishop of St. Louis, afterwards to be made Archbishop of Philadelphia. "They were giants in those days," and the young Father Spalding was recognized as a giant among them.

He was consecrated Bishop on May 1, 1877, in St. Patrick's Cathedral, New York City, by his life long friend, John Cardinal McCloskey. The date of his installation is uncertain. It is proper to record here that the first official act of the new Bishop was to name the Rev. Michael Hurley to be his first Vicar General.

Of course he had his pressing problems. He had to borrow priests from other dioceses, and help to finance many projects of his own.

My concern is to write the story of Holy Trinity Parish;—let us return to it.

By extraordinary efforts, Father McDermott did succeed

in getting the walls of the church built and the roof constructed during the years 1876 and 1877. It seems that the tower was not completed when the church was dedicated on Sunday, July 21, 1878. But the walls were plastered, and through the zeal of some of the good ladies of the parish, some kind of stained glass windows were put in. These may not have been of a very high class character, but they most probably represented a supreme effort to have something respectable.

When the church was dedicated, there were no pews installed. Chairs were provided instead, and of course that accounted for the fantastic estimated seating capacity of the church which may be read in several newspaper articles. As the church was now under roof, the walls plastered, the windows furnished with a fair quality of stained glass, both pastor and congregation looked forward to the great day of the dedication. The date was finally set for July 21, 1878.

The following stories copied from the files of the Bloomington *Pantagraph* tell that story adequately:

Pantagraph, Monday, July 15, 1878:

"THE DEDICATION OF THE CATHOLIC CHURCH.—The services of yesterday were the last to be held in the basement of the church, to which apartment the congregation is at last able to bid an affectionate farewell. The dedication will take place on next Sunday and will be the greatest religious event in the history of Central Illinois. The church is a vast edifice capable of accommodating many thousands, and is finished interiorly in a most beautiful, elaborate and magnificent manner. Thousands of visitors are expected here from various adjoining towns and cities. An admission fee of \$1, securing a reserved seat, will be charged, in order that a sum of money may be secured to assist in paying off the debt overhanging the congregation."

Pantagraph, Saturday, July 20, 1878:

"THE DEDICATION—THE NOBLEST EDIFICE IN THE STATE TO BE CONSECRATED TOMORROW.—The new Catholic Church

of this city is to be dedicated tomorrow, which occasion will crown the work of years. The noble building represents the toil of years, and is a monument to the faith and perseverance of the congregation and their pastor, and his predecessors; and a credit and honor not only to the Catholics, but to the city. As it stands, it represents an expenditure of \$125,000, and it is not yet complete by any means, although ready for comfortable occupation. Its interior is as elegantly finished as its exterior is grand and imposing. The tints of stained glass and the graceful proportions of columns and cornice charm the eye. The acoustic properties of the auditorium are excellent.

"Services tomorrow will begin at 10:30 with the dedication ceremonies. A procession of bishops and clergy will make the rounds of the interior and exterior of the building, sprinkling holy water and repeating the dedication formula established by the Church. This will be followed by Grand High Mass, the choir singing Millard's Mass. The sermon will be preached by Bishop Ryan of St. Louis, beside whom will be Bishop Spalding of Peoria, Bishop Foley of Chicago and Bishop Dewyenger of Ft. Wayne.

"Reserved seats for the Dedication can be purchased today from Mr. Stacy at Marmon's (Drug Store) for \$1 each. Those who desire to contribute to pay off the church's floating indebtedness will have an opportunity to do so."

Pantagraph, July 22, 1878:

"CHURCH OF THE IMMACULATE CONCEPTION,
BLOOMINGTON, ILL.

"THE FINEST CHURCH IN CENTRAL ILLINOIS, AND THE LARGEST
IN THE STATE, DEDICATED TO THE SERVICE OF GOD.

"Sermon by Bishop Spalding of Peoria—An Eloquent
and Lucid Discourse.

"*Finis Coronat Opus*—On yesterday occurred the dedication of the magnificent new Catholic Church, an occasion to which the entire people of Bloomington had looked forward

with feelings of pleasurable anticipation. The dedication of a new church to the service of the Almighty is an event in the history of the city which deserves more than passing interest. It marks the hour of the fruition of the labors and hopes of a zealous and faithful people and crowns a work well done.

"No church perhaps in the United States represents more zeal, perseverance and religious ardor; more self-sacrifice and devotion, than the noble structure on the corner of Main and Chestnut. In it is concentrated the united efforts of a hard-working congregation, exerted through eleven long and tedious years, unintermitting through dire disaster and disappointments.

"In 1867 on the site now occupied by the church was begun the erection of a gigantic edifice. It progressed rapidly, and in the spring of 1869 had assumed its full proportions. It was a grand and noble structure, facing the south, and of elegant architecture. On Sunday, the 18th of April, at 4 o'clock, it fell a mass of ruins upon Main Street, involving a loss of not less than \$40,000.

"In 1871, under the management of Dr. McGovern, the present church was begun. Despite the bitter disappointments which had befallen the congregation, the plans for the new church were made upon a larger and grander scale than before, and the work of building began at once. The basement walls were soon finished, a temporary roof laid on, and in the room thus formed the congregation worshiped until a few weeks ago. (The basement was used as a church for the last time on the day previous to this newspaper account, July 20, 1878.)

"On Jan. 5, 1875, Rev. Father McDermott of Dixon was assigned to Bloomington as successor of Dr. McGovern. He had already achieved distinction as a financier and church builder, and, though the task before him was herculean, he willingly obeyed the order, and with zeal and force unknown here until then, began to evolve order out of chaos. He found the credit of the congregation impaired, and his first work was to restore confidence, which he did immediately, and

without doing which he must have failed. He found a heavy floating debt hanging over the congregation, and this, reduced by his efforts to \$19,000, he funded at low interest.

"The church as it stands today, incomplete, but ready for occupation, represents an investment of \$125,000. When completed it will cost at least \$150,000, perhaps \$175,000. To our readers, description in detail is unnecessary. To the most of them its noble exterior is familiar, and to all a view of its interior beauty is possible and well worthy of careful study.

"The full depth of the structure is 191 feet; the general width is 80 feet; the height to the roof transom is 113 feet; to the ceiling is clear 58 feet; from the sidewalk to the tip of the spire will be 252 feet. There will be thirty feet of brick masonry added to the spire as it now stands, when the balance will be constructed of wood in light and graceful proportions.

"*Contractors.*—Lumber was furnished by T. F. Harwood & Co.; brick, by Smith Wilson; plastering by Watson & Killian; tin work by Philip Ryan; frescoing, Schultz & Lowell; finishing of woodwork in the interior by T. F. Harwood, under supervision of H. N. Miner; stained glass windows by Messrs. Wells & Co. of Chicago; iron cornice by Wm. B. White of Chicago, and gas fixtures by A. Gridley. These gentlemen have one and all fulfilled their contracts well and deserve remembrance.

"The church will seat 2600 people, 2000 on the main floor, and 600 in the three galleries.

"On yesterday the interior was a scene of beauty, although the work is yet not complete, and unpainted iron and wooden columns stand where will yet be seen all the finish and beauty of the artist's brush.

The soft rays from the stained glass windows, contrasting charmingly with the subdued harmonies of the frescoes; the lights upon the altar; the rich robes of the bishops and priests, all combined to tint a picture of beauty that cannot soon be forgotten.

"*The Dedication.*—The ceremony of dedication began about 10:30. A procession consisting of Rt. Rev. Bishop

Foley of Chicago, in full robes, attended by Rev. Fathers Murphy and Schrieber of this city, and a priest from Peoria, and acolytes bearing candles, went around the church outside and in, sprinkling the interior of the walls with holy water and chanting the beautiful Latin formula prescribed by the Church, by which the edifice was consecrated for worship.

"At the close of the dedication Grand High Mass was celebrated, Bishop Foley acting as celebrant, Rev. Father Murphy, curate of the church acting as deacon, assisted by two other reverend fathers, the choir responding with the sweet inspiring strains of Millard's Mass, sung in a most creditable manner, considering the immensity of the hall, the small number of the choir, and the inadequacy of the organ as an accompaniment.

"At the beginning of the Mass Rt. Rev. Bishop Spalding of Peoria had entered the sanctuary, and was seated at the right hand, clothed in the Bishop's purple vestments. After the Gospel, Bishop Spalding approached the sanctuary rail, and in his magnetic and captivating manner addressed the congregation for about twenty-five minutes, compressing into that time as much as is usually heard in sermons three times the length. He spoke without a text, and in so new, fresh and charming a manner that he left a most favorable impression upon the audience.

"He began by stating that Rt. Rev. Bishop Ryan of St. Louis, who had promised to deliver the sermon, had been detained, and could not be present, so that it devolved upon him to speak without the preparation of thought which the occasion demanded.

"He complimented Father McDermott most heartily and completely for his wonderful energy and success in building the church, leaving no good word unsaid regarding him.

"He then went on to show why it is that the Catholic Church appeals to the senses by all legitimate means, such as music, painting and sculpture, the reason being that the body and spirit cannot be disassociated, and that therefore no religion can be enduring that is entirely spiritual and appeals only to the spirit.

"By a reference to the Puritans he illustrated the power of religion to make men firm in the principle of liberty and the defense of truth, and urged that pure liberty is ever associated with religious sentiment. He declared that, in America, where the Catholic Church has felt the most perfect freedom, it has attained to the greatest perfection. Every church is a bulwark of the nation's liberty and strength and should be looked upon as such by all.

"Bishop Spalding is tense, crisp and aggressive in his style. His speech is full of similes, and abounds in figures, giving to his sermon a poetic beauty. He is thoroughly American and practical, and would undoubtedly be a most dangerous debater.

"The celebration of the Mass was then resumed and completed about 1 o'clock.

"Father McDermott made a tour through the congregation, visiting those who desired to contribute to the church, and found a generous response. The receipts of the day, including the admission fee, cannot fall short of \$2500.

"The audience, composed of all classes and creeds, filled the chairs comfortably. The day, though quite warm, was a decided change from the heated term, and the church, thoroughly ventilated, was cool and pleasant."

We can well imagine the great joy and sense of satisfaction when the church was dedicated. Surely the people were very happy. To Father McDermott, too, it represented the culmination of a very successful pastorate. He could join with his people in a very fervent prayer of thanksgiving to Almighty God. And yet it could hardly have been that he did not realize that there was still a very heavy indebtedness on the church. His was a stupendous accomplishment so far surely, but what about the indebtedness? He knew that they were still owing \$19,000. Perhaps he alone knew how great it was. He had promised his congregation a respite from fairs, etc., when the church would be completed and under roof, and although it was not completed interiorly by any means, nor exteriorly either, still it was habitable and a great relief from the dreary basement. However, he surely realized

that there was much to be done because of many outstanding loans. He resolutely set to work to pay off as much as he could, but unfortunately there was considerable of a depression in 1879. The entire nation experienced a considerable slump. Work at the C. & A. shops fell off—so did business on the railroad. It was difficult to raise any funds, no matter how willing the people were. They had little, if anything, to give. Work will wear a man down, but work combined with worry will almost break the strongest constitution. And so, after the dedication of the church, July 21, 1878, the health of Father McDermott gradually deteriorated. Before the middle of the next summer it was just shattered. He had become a nervous wreck. He hated to give up, for he had almost accomplished the great undertaking and he loved the people of the parish and they loved him, but there was no gain-saying the fact that his health would not permit him to carry on. I think it probable that he went over to Peoria to see the Bishop, or he may only have written him, asking permission to resign. The Bishop, in any event, was sympathetic. He would assign Father McDermott to the much smaller parish of St. Mary's, Champaign. Father McDermott accepted the charge, but after about six months in Champaign, realizing that they needed a new church there, he dreaded the undertaking. He was not able for it. It so happened that about this time the Catholic parish in Wenona became vacant. He applied for that parish, and was assigned to Wenona.

At that time our family belonged to the Wenona parish, for we lived about seven miles northeast of there. It also happened that my cousin, Miss Mary White, was the teacher in our country school. She had attended St. Joseph's Convent in Bloomington for a year or more after finishing the country school, and before applying for a teacher's certificate, and so was known to Father McDermott. Most probably she invited him to visit her school, and one fine winter morning, after a snowfall of perhaps twelve inches, "Himself" drove up to the school yard in what we used to call a "cutter" hitched to a fine black team which was probably rented from the livery barn in Wenona. He went into the school house,—of

course warmly greeted by the teacher; then the bell rang after the first recess, and in no time at all the teacher had our class in Third Reader on the floor. Of course we were young,—I probably was a month or two over eight years, and the others were older. Father McDermott had us read, and do some spelling. I recall distinctly that the entire performance was not at all creditable, and to my surprise Father McDermott, with a charming smile, complimented us on our decidedly dull performance. The next class did not acquit itself so well, perhaps, but Father McDermott never lost his winning smile. A few remarks about more study, and the class was over. I think he left then. It was the first time I had seen a priest at close range, and surely he had excited my admiration. What a wonderful man, I thought! And he was!

Father McDermott remained as pastor at Wenona until the time of his death. After taking charge there it seems that his health declined rather rapidly. Presumably he was worn out with his strenuous labors in Bloomington. He died August 10, 1882, in Merchants Hotel, Peoria. He undoubtedly went to Peoria the previous afternoon or evening for the purpose of consulting a doctor there the next day. However, because he was not feeling well, Father McDermott did not get around the following morning; in fact he remained in bed all day. He was visited several times during the day by employees of the Hotel, and in the afternoon a physician was summoned, but he did not arrive until too late. Father McDermott was found dead in his bed by an employee of the Hotel about 5 P.M. When the doctor came he stated that Father McDermott had died perhaps several hours earlier from "suffocation." Thus ended the life of a great priest. He had done a gigantic work in Bloomington and to this day is remembered by the older members of the congregation as a very lovable, energetic and zealous pastor.

In what is known as "The Old Part" of St. Mary's Cemetery we find three monuments that are interesting to all Catholics. The one to the west is that of Sister M. Regina Farrell, Superioress of the Sisters of St. Joseph in Bloomington at the time of her death, April 19, 1873. She may be con-

sidered a casualty victim of pioneer days, for she was only twenty-seven years of age at the time of her death.

East of her grave is that of Rev. Wm. D. Murphy, assistant to Father McDermott from at least July, 1877 until the time of his death, March 21, 1879. He was then less than thirty-six years of age.

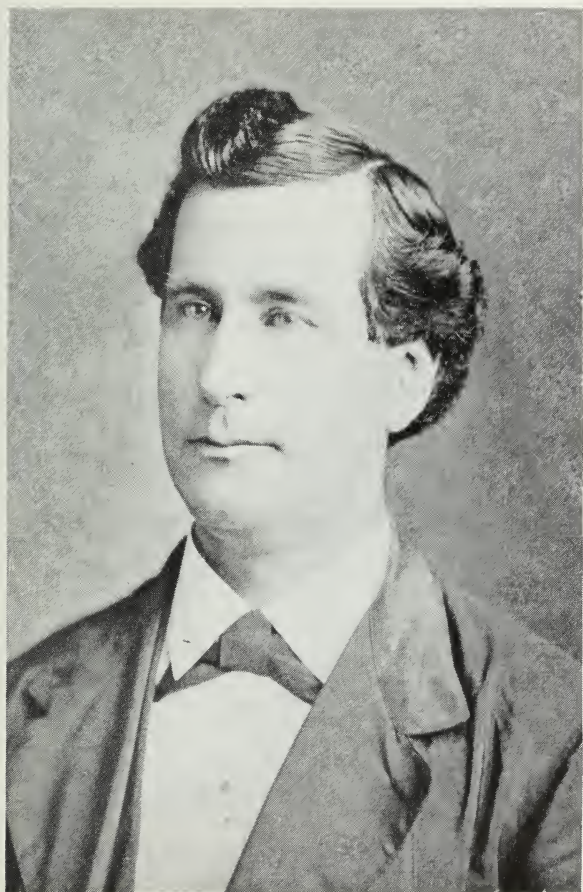
East of the grave of Father Murphy is that of Rev. John A. Fanning, D.D. Father Fanning was only 54 years old when he died. He had never been associated with the Catholic Parish in Bloomington, but from some of the older members I have learned that he was a very close friend of Father McDermott's, and may have been one of Father Weldon's also. It seems that he was pastor of the parish in Fairbury at the time of his death.

It is worth recording that when the old St. Viator College of Bourbonnais, Illinois, was incorporated in the early days of its existence and endowed with authority from Springfield to grant degrees, Father Fanning managed the entire transaction and became one of the members of the Board of Trustees.

St. Viator College has now been closed for more than a dozen years. Small colleges of religious organizations went through a terrific strain during the days of the depression of 1929 and the thirties. Many of them were forced into bankruptcy. In fact, as I remember it, the Illinois Wesleyan University had a narrow squeeze in those days. But St. Viator College, much to the chagrin of its alumni and friends, was forced into bankruptcy. It suffered the fate of many smaller colleges.

Assistants serving during Father McDermott's pastorate were the following:

1875, Rev. Wm. O'Callaghan, Rev. J. Gormley
1875-1876, Rev. M. J. Byrne
1876-1877, Rev. John F. Power
1877, Rev. P. Lyons
1877-1879, Rev. Wm. D. Murphy
1878-1879, Rev. Chas. F. O'Neill
1879, Rev. P. C. McGrath



REV. WM. D. MURPHY

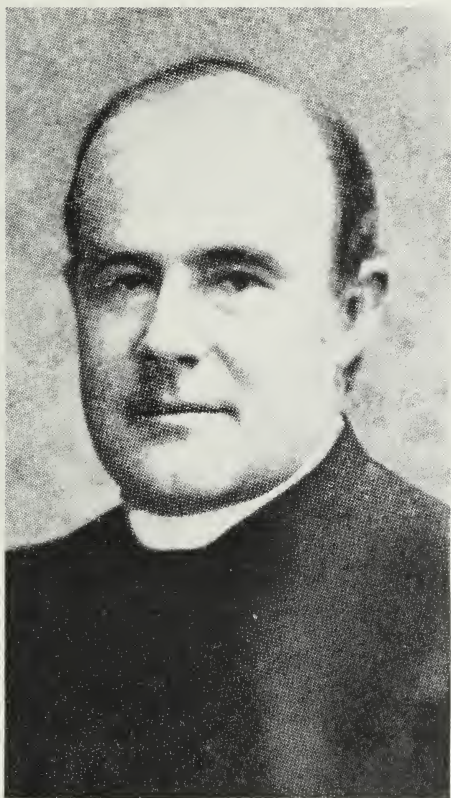
Pastorate of Rev. M. Weldon

JULY 1, 1879—FEBRUARY 28, 1919

When Father McDermott was obliged to resign his pastorate because of broken health, Bishop Spalding selected as his successor a rather middle-aged man, the Rev. M. Weldon. He had previously proved his competency in the parish of Monmouth, Illinois. The selection proved a wise one. There was considerable indebtedness on the parish. To complete the Church of the Immaculate Conception so far as he did complete it, Father McDermott was forced to borrow a lot of money,—many large notes were outstanding, and some of them bearing as much as ten percent interest. That was not unusual in those years.

It may have been that Father Weldon scarcely realized what he was getting into when he accepted the assignment, and, frankly, I do not think it would have made any difference to him if he did. His Bishop had given him the assignment, and he would do what he could to measure up to the trust the Bishop had in him.

Soon after his arrival in Bloomington,—it may have been in August of that year,—Father Weldon prevailed upon the kind hearted Mother Emily, Superioress of the Dominican Sisters at Sinsinawa Mound, Wisconsin, to buy the St. Joseph Academy building and the two lots on which it was built, for \$10,000.00. The building alone had cost the parish approximately that, and the entire block of eight lots had been purchased by Father Kennedy in 1862 for \$2500.00. Mother Emily knew that Father Weldon was desperately in need of funds and wished to be helpful. Bishop Spalding approved of the transaction, and I think that in succeeding years God's



REV. M. WELDON
WHEN HE CAME TO BLOOMINGTON



special blessing on the Community of the Dominicans was amply demonstrated in the large number of wonderful candidates for their Order which came to them through St. Joseph's Convent. Only \$3000.00 was paid on the purchase price of the property that year, but within a few years' time they were able to liquidate their indebtedness.

Father Weldon was by nature a very friendly sort of man. His smile beamed good will to all men. He was also a very determined and persevering man. He just kept doggedly at his objective. He knew he would have to raise funds to pay off the notes which were due or soon would become due. When he finished his weekday Mass, and had his breakfast, he lit his cigar,—never of a very expensive brand,—and walked down the street. He greeted everyone with a smile and a handshake. He soon became acquainted with many people in Bloomington who, regardless of creed, grew to love him dearly. His influence was tremendous and quickly gained for him the loyalty of all. But he knew that he would have to complete the exterior of the church as to tower and so on and he also knew that the interior was far from complete. The columns of cast iron were encased in tin; the entire interior needed painting, and there were many other things needing attention. He instituted a system of collections to meet the parish indebtedness, appealing to the members of his congregation. The sidewalk was definitely his pulpit. He sought to reform every man who needed reformation, regardless of his faith. He got subscriptions from the members of his congregation, but he did more than that. He built up a feeling of amity and brotherly love which earned for him the enthusiastic support of all the people. The success of the "Fairs" or "Bazaars" which he sponsored to meet Parish indebtedness certainly attest to this.

Father Weldon and his assistant went around through the parish, monthly, to check up on any laggards who were not coming across with their proposed monthly contributions. He was eminently successful in raising funds to pay off the great indebtedness. Hard and persevering work it took to tramp the sidewalks of Bloomington, but Father Weldon did it

cheerfully for the honor and glory of God. He was so successful in his endeavors that by the time he issued his Annual Statement, February 10, 1884, he could record that the indebtedness on the parish was only \$15,832.55. He had to take care of the interest as it became due, also to pay off as many of the notes as he could. He was able to do this in large measure by the contributions from his congregation, supplemented by money raised by "Fairs" as they called them in those days. He also had a smokestack erected and a furnace installed to heat the church. It seems that up to this time it had been heated with stoves. Father Weldon's great objective now was to reduce the debt, and get ready to build a new Grade School.

A new Grade School was badly needed for the parish. The two little frame school buildings located south of the convent were only a makeshift arrangement from the start. It is evident that Bishop Spalding was so favorably impressed with what Father Weldon had accomplished that he readily acquiesced to his request that he be given a loan of funds sufficient to build a new school. My interpretation of events is that one of the frame buildings had to be moved back toward the north to make room for the present Trinity Grade School. This school was known as St. Mary's School until after the completion of Trinity High School in 1928.

It seems evident that Father Weldon began the construction of the new St. Mary's School early in 1884. It should be recorded that in 1883 Father Weldon had installed a heating plant for the church at the cost of \$2188.00, and new pews at a cost of \$1880.00—chairs having been used in the church up to this time.

No doubt it was in the winter of 1883-1884 that Father Weldon employed an architect to draw up plans for the new school building. The architect was Geo. H. Miller. He did about as well as the practice was in those days. Father Weldon sought to get the greatest seating capacity at the lowest cost. So did school boards in the public schools. Often class rooms were too wide for sufficient light, and the windows were too narrow. Real progress has been made in the construction

of school buildings since that time, and it is unfair for us to judge the old ones by modern standards.

I am pleased to submit the following story from the *Bloomington Daily Pantagraph*:

Pantagraph, February 15, 1884:

*"A Close Call—*The Catholic School Building Takes Fire—300 children in building at the time.—Yesterday morning, about 10 o'clock, fire was discovered in the roof of the Catholic school building at Center and Locust. There were at the time over 300 children in the building, but while there was naturally some excitement among them, they were, by the thoughtfulness of the teachers, all marched out of the building, and the fire was put out without calling the fire department. The roof took fire from a defective flue. It certainly was a very narrow escape from a serious fire and the prompt and judicious action of the teachers alone prevented panic and possible loss of life."

Pantagraph of the same date, February 15, 1884:

*"Catholic School—*A costly and commodious school building to be erected this spring. It will be dedicated to the free education of children. One of the largest and most costly buildings that will be built during the coming season which will open up in a few weeks now, will be the new building of the Catholic School. For a great many years this school has been conducted in two frame buildings at the corner of Center and Locust Streets." (The one on the corner was evidently the Boys' School in the old United Brethren Church building.) "Of late years, on account of the very large number of scholars that have been added to their roll of membership, it has become necessary to enlarge their quarters. The roll numbers over 300 scholars, and the buildings are inadequate to accommodate this number conveniently and comfortably." (In those days pupils of a grade school, in city and country, were invariably called "scholars.")

"Mr. Geo. H. Miller, the well known architect, accompanied by Father Weldon, went to Peoria yesterday with

plans which he had drawn for the new building and submitted them to Bishop Spalding for his consideration. Other plans will be submitted by Peoria architects and consequently it is not known which plans will be accepted. However, it is believed that Mr. Miller's will be preferred. The building, if built according to Mr. Miller's plans, will be 100 feet square. It will be two stories high, and the cost of it will be from \$16,000 to \$18,000. The building will be built on the site of one of the present school buildings. It will be built of brick and will be fixed up in a substantial manner. The ventilation will be perfect, and in all respects it will be a comfortable and convenient building, and it will be a grand improvement to that part of the city. Heretofore the school has been a self-sustaining institution, and a certain tuition has been charged the scholars, but it is understood that after the new building is built it will be free."

Pantagraph, February 21, 1884:

"Plans of Geo. H. Miller, Architect of this city, for building of new New Catholic School, have been accepted by Bishop Spalding."

Pantagraph, Monday, June 2, 1884:

"*The Catholic School*—The cornerstone of the new building laid with fitting ceremonies. Able and Eloquent Remarks by Bishop Spalding.—There was a very large attendance of people present yesterday afternoon to witness the laying of the cornerstone of the new Catholic school building at the corner of Locust and Center Streets. About half past 2 o'clock the Light Guards' Band headed the procession, which was composed of Company F, Hibernian Rifles; Divisions Nos. 1 and 2 of the A.O.H., and the Father Matthews' Society, who marched north on Main Street to the building. Stopping in front of the south entrance the band gave one selection, and then the corner stone, on the east side of the south entrance, was put in place, while brief and impressive ceremonies were conducted by Bishop Spalding and Fathers Weldon and Quinn. This part of the service being completed,

all repaired to the Catholic Church, which was completely filled by the crowd, and listened to an able and eloquent talk by Bishop Spalding on Education.

"Bishop Spalding, in closing, spoke of this parish and its successful work. He said that the parish in this city was probably the largest and most successful one in the State, and one which others look to with pride and the desire to imitate.

"The cornerstone laid yesterday has cut on the front "Erected in 1884," while on either side of the entrance were two stones with the names of twelve persons who had donated \$100 each toward the building of the school. These were, Rev. M. Weldon, and the Messrs. O'Neil Brothers, William Condon, Jeff Burke, Thomas Erwin, Thomas Campbell, John Murray, Thomas Ryan, John Hickey, Michael Landrigan, Bernard Brady and Michael Darcy.

"Description of the Building.—The building is to be a magnificent 2-story structure, and it will cost when completed \$16,000. It fronts south on Locust Street and is in size 95 feet by 100 feet with ten rooms, besides a large and commodious assembly room on the second floor. It is to be built of brick with stone trimmings, and over the main entrance there will be a large and high tower. Mr. George H. Miller is the architect and J. W. Evans & Sons are the contractors and builders."

Pantagraph, October 13, 1884:

"Father Weldon and his congregation are making preparations rapidly for a grand Fair at the church of Holy Trinity, to which all the more active members of the vast congregation are bending all their efforts. On yesterday, the congregation, by invitation of Father Weldon, visited the new school house, and were more than charmed and delighted with all they saw. The prime object of the Fair will be to accumulate money to pay off the indebtedness on the school. The program will resemble those of the successful fairs of the past, and will include voting of canes and others articles of the National presidential candidates, and to certain other popular persons."

Most likely the new school had not been opened for study until after the great day for the public inspection was over, for Father Weldon would wish to have it appear at its very best for that occasion. We may be certain that it did open the following day, October 14, when the boys and girls were very happy to get into the new building, with the new desks, etc. It was a great change from the drab quarters of the old buildings. Very likely the children understood well enough that they would have to get down to earnest work to make up for lost time,—“a prolonged vacation.”

So far as Father Weldon was concerned, he realized all too well that there was the old indebtedness of \$15,732.55 unpaid, and the school with its equipment had cost an additional \$26,582.85. There was only one solution for it: he and his assistants would have to continue their task of canvassing the parish for subscriptions, and continue to promote Fairs to raise the necessary funds. The credit of the parish would have to be maintained. And meanwhile the spiritual well being of the people must not be neglected. He had some outstanding assistants in those years, notably Rev. James J. Quinn, Rev. James Shannon, Rev. Pat Griffy, and Rev. Dr. Dillon, and many others who, although less notable perhaps, were equally efficient in assisting the pastor. And it may well be observed that every pastor in a large parish well understands that the success of his ministry depends very much upon the willing and zealous cooperation of his assistants.

As for Father Weldon, I would surmise that he rather enjoyed the work of canvassing the parish. He loved to get around and visit his people, and he surely kept his assistants on the move. Nevertheless he was always very kind toward them and helpful in many ways. That meant harmony, co-operation, and unity of effort. And so it went along down through the years after the building of what was then known as St. Mary's School until the year 1892.

In the early half of that year, both pastor and people sensed a storm brewing. There were rumors that a new

parish was to be organized on the West Side. The dreaded event happened in May, 1892. It was an important event in the history of Holy Trinity Parish and the Catholic Church in Bloomington. I submit the following account of it.

ST. PATRICK'S PARISH, BLOOMINGTON, ESTABLISHED

It was an important event in the history of Holy Trinity Parish when the new Parish of St. Patrick's was established on the west side of the city in midsummer of 1892. It seems that it was in the latter part of May of that year when the project was officially announced by the Chancery Office in Peoria.

Quite naturally the announcement was not received with any enthusiasm by the members of Holy Trinity Parish, especially by those most vitally concerned who were to form the new parish. Certainly the entire parish was concerned. I am sure that Father Weldon did not accept it with any too great complacency either, but I think he just decided to permit the wave of opposition to take its course. At any rate, we find this concrete evidence of the sentiments of the people in the Bloomington *Pantagraph* of June 3, 1892:

"ANNOUNCEMENT—A MEETING OF CATHOLICS

"A meeting of all members of the Catholic Congregation in Bloomington will be held at 7:30 this evening in Kirsten's Hall on the West Side."

The next morning's issue of the Bloomington *Pantagraph* contained the following:

"CATHOLICS PROTEST

"A committee of twelve prominent members of the Church to present a petition to Bishop Spalding.

"In answer to a call published in yesterday's *Pantagraph*, a representative meeting of men belonging to the Catholic congregations of this city was held last evening in Kirsten's

Hall. An organization was effected by electing James Ferry, chairman, and Mr. John Murphy, secretary, of the meeting.

"The object of the meeting was stated to be a discussion of the proposed erection of a newly created parish, which is located on the west side of the C. & A. Railway. After the object of the meeting had been stated, the Chairman asked for an expression from everyone present, which request called forth fifteen or twenty responses.

"With a single exception the speakers were unanimously opposed to a new church building, saying that, in their opinion, a new church was unnecessary; and not only unnecessary, but would be positively burdensome to the small congregation which would have to shoulder it, and would, in withdrawing such a large membership from the mother church, which is still greatly in debt, increase the already heavy burdens of those remaining in Holy Trinity Parish.

"The following were some of the objections presented:

"From long association with the church and affiliation with the members of its congregation, many having been married and having seen their children christened, grow up and receive the rites of confirmation in Holy Trinity, the place has become dear to them and they are loath to leave it;

"The accommodations of the present church building are ample for all who desire to worship, being room and to spare at almost all services;

"Many have been paying off the debt on Holy Trinity, and of the building connected with it, for twenty or more years, and have grown gray in the meantime, and now do not wish to make a new start, and go through the ordeal of church building and church debt again;

"Those who will be left in the old parish do not feel able to assume the present indebtedness, which amounts to about \$25,000, and also to complete the building, which would cost several thousand more.

"In view of the above, and other good reasons, it was moved and unanimously carried that a committee of twelve men should present a petition to Bishop Spalding protesting against the erection of a new church building in Bloomington.

The following gentlemen were elected as members of the Committee to meet Bishop Spalding: Messrs. Jeff Burke, Daniel O'Neil, Michael Martin, John Quinn, Patrick McLaughlin, James Costello, William Condon, W. S. Scanlan, Thomas Irvin, John Mulheron, John F. Brennan, and James Ferry.

"A committee of three, consisting of Patrick Welch, Daniel O'Hara and Patrick J. McGraw was appointed to draft a petition and circulate it for signatures.

"There were about 800 families in Holy Trinity as it was constituted before the division, and about 252 of these families reside west of the C. & A., and constitute the membership of the new parish."

Of course the members of Holy Trinity Parish were greatly agitated over the matter and it did vitally concern all of them. All the facts alleged against the formation of this new parish were true and well founded. However, let us observe that the primary office of a Bishop is to be a shepherd of his flock. A Bishop is primarily a shepherd. He is responsible before God for the welfare of those intrusted to his care. We can recognize the validity of the arguments of those who had helped to build Holy Trinity Church and school. We may also evaluate their sentimental reasons for wishing to continue as members of the old home parish: they were baptized there; they received their first Holy Communion there; they were confirmed there, and married there. It is very probable that the same arguments had been used many times before that when there was a question of dividing a parish and forming a new one.

Bishop Spalding could well understand the point of view of the Catholic people in Bloomington, but he realized his obligation to provide for their spiritual welfare. Undoubtedly, he told the committee that he had given the matter much consideration and that he could not do otherwise than divide the parish. At any rate there was no change in his plan. Rev. John J. Burke, at that time pastor of Chebanse, was appointed to become the first pastor.

Rev. J. J. Burke arrived in Bloomington, June 13, 1892, and at once began the task of collecting funds to start building the new church. The territory of his parish comprised all of the Catholics living on the west side of the C. & A. Railroad. All of his people were poor, but they seem to have cooperated with him, as is evidenced by the fact that the new church had been completed and ready for dedication about the middle of June, 1893—a year after his arrival in Bloomington.

The following account of the dedication is taken from the Bloomington *Pantagraph* of June 8, 1893.

"ST. PATRICK'S CHURCH
THIS HANDSOME NEW CHURCH IS TO BE DEDICATED SUNDAY
BY BISHOP SPALDING WITH LARGE CEREMONY

"Sunday will be a notable day for the Catholics of Bloomington, and particularly so for those of St. Patrick's Parish, in the northwest part of the city. On that day the fine new church, situated at the corner of Locust Street and Western Avenue, will be dedicated to the worship of God, with all the pomp and ceremony of the Roman Catholic Church. Bishop Spalding of Peoria will perform the dedication ceremonies, and will lecture in the evening. The dedicatory sermon will be delivered by Reverend Father Walsh, President of the Notre Dame University.

"Bishop Spalding, Vicar General O'Reilly, and Rev. Father Walsh will all arrive here Saturday, and will be guests of Father Burke of St. Patrick's.

"A special train bearing the Chenoa Hibernians will arrive here Sunday morning at 9 o'clock. They will be met at the C. & A. depot here by Divisions Nos. 1, 5 and 6, Ancient Order of Hibernians, of this city; the Catholic Order of Foresters, St. Francis' Society, St. Joseph's Society, and the Spalding Club. The procession will form and march down Washington, north on Main to Locust, and west on Locust to the new church.

"Mass will be celebrated at 10 o'clock. Father Weldon of

Holy Trinity will be the celebrant; Father O'Callaghan of Chenoa will be deacon, and Father Dooling, of Wapella, will be sub-deacon. After Mass Rev. Father Walsh of Notre Dame will preach, and the Dedication ceremonies will be performed by Bishop Spalding, attended by a retinue of priests." (*Comment:* Some mischievous fairies must have been in the compositors' room of the *Pantagraph* that day. Surely the dedication of the church took place before the Mass was celebrated!) "Singing will be by the regular choir of St. Patrick's. No vesper service, but at 7:30 in the evening a sacred concert will be given by the choir, and a lecture by Bishop Spalding."

We may observe here that this was the second big slice cut from Holy Trinity Parish. The first was when a resident pastor was appointed to Merna in the fall of 1885. But we shall learn of another slice being taken from Holy Trinity Parish.

It happened in the latter part of 1913. Rev. M. J. O'Callaghan had found it difficult to finance the parish of St. Patrick's. Perhaps he was not as resourceful as Father Burke in obtaining revenue; or it may have been because of dull times on the C. & A. Railroad and he suffered in consequence. Whatever the cause, Father O'Callaghan petitioned Bishop Dunne to extend St. Patrick's Parish toward the east to take off another portion of Holy Trinity Parish. Quite naturally such a prospect did not add to the happiness of the pastor and members of Holy Trinity congregation. The Bishop was sympathetic toward Father O'Callaghan. He thought that there was some point to his plea, but there still remained the question of how much should be taken away from Holy Trinity. Bishop Dunne aimed to be eminently fair. He would not decide it arbitrarily. He appointed a committee of three priests who were natives of Holy Trinity Parish to adjudicate the matter. They were Rev. Richard Flynn, Rev. Father Francis, and Rev. M. P. Sammon.

It probably was not easy for these priests to reach a decision. They wished to be loyal to the old home parish and to Father Weldon. On the other hand, they were obliged

to promote the best interests of Catholicity in Bloomington. Their ultimate decision was to make Mason Street the dividing line. Those living on the east side of that street would remain in Holy Trinity Parish; those on the west side of Mason, and all farther west, would become members of St. Patrick's.

Of course Bishop Dunne was plagued with many petitions from those cut off from Holy Trinity to remain members of that parish. The reasons they alleged were largely sentimental—such as that they and their parents had been members of that parish for so many years; they had received First Holy Communion, Confirmation, had been married there, and so on. Bishop Dunne granted the request of perhaps a dozen families, but soon decided that he would not grant any more. Sentimental reasons exercise a strong influence over our decisions, but not always the strongest.

When I became pastor of Holy Trinity Parish in 1924 and proceeded with plans to build a new high school, I found that there was a big shift from sentiment to what might be termed economic security. It was cheaper to be members of St. Patrick's Parish in those days than to be members of Holy Trinity. So far as I recall, there were only about three of those families who did not claim that they were really members of St. Patrick's Parish. I was not very greatly disturbed or disappointed. By that time I had learned something of human nature and had still much more to learn.

If I were writing a novel I might be permitted to bridge a rather large "gap" in my story by saying: "And so the years went merrily on." In a history of any nation, state, city or parish, we know that the years do not go "merrily on." Trying conditions, depressions, partial failures, disappointments, headaches and heartaches, are bound to occur. But under Father's Weldon's careful supervision, while the years went on from the building of St. Mary's School in 1884 to the year 1895, it is evident that collections through the parish went on also; so did many "Fairs" as supplementary to raising funds to pay off the indebtedness, which, in 1895, was reduced to \$19,000.

The rectory built by Dr. McGovern in 1871-1872 was considered inadequate to house three priests, and that was probably true. Father Weldon and Mr. Miller, the architect who had drawn up the plans for St. Mary's School, now drew up plans for an extension of the Rectory. When that was done, Father Weldon appointed a Building Committee to consider the plans, cost, etc. Mr. Miller explained it all. While the conference was in progress Father Weldon, I was told by one who was a member of that building committee, asked to be excused from the meeting. He went into his study and returned with a fine colored design of a new rectory which he favored very much. I presume Mr. Miller did not spare any pains to make it attractive. Father Weldon asked the Committee to consider the project. Outside of furnishings it would cost only about \$14,000. He pledged to give \$1000 towards the cost if they would accept that plan. Of course they did. Quite a large sum had been donated for the remodeling of the Rectory. The Committee was satisfied and even pleased to accept the new plan, and it should be recorded here that eventually Father Weldon contributed the munificent sum of \$2,453.52. The Rectory had cost \$14,017.22, but with grading, sodding and furniture, the cost ran up to \$15,161.07. However, as everyone who has seen it knows, it is a very imposing Rectory. I might observe here that in those days architects in the middle west, at least, were slow to recognize the essential difference between a well designed Rectory and an ordinary home. Surely Holy Trinity Rectory was a great advance over the past years.

While the Rectory was being built Father Weldon and Father Parker lived in one or two of the rooms in the Grade School. They had their bedrooms curtained off, and each had a living room for a study or office. That surely was a hardship. They had to go to a restaurant for their meals, and of course had no bathroom. But they took it heroically in stride. So far as my information goes, the Rectory was built in the summer and fall of 1896, but not completed until 1897. It must have been a great relief to Father Weldon and Father Parker to take possession of it.

In the year 1898 Father Weldon engaged a Mr. Melario to decorate Holy Trinity Church. This contractor for church decoration had a splendid reputation for proficiency in taste in blending colors, and use of good materials in his work. He employed only competent workmen. He did a splendid piece of work on Holy Trinity, as all who remember the interior of the old church can testify. The total cost, according to Father Weldon's report, was \$2,488.00, which was reasonable enough in those days.

Father Weldon now set his target on reducing the funded indebtedness, which was then (Jan. 1, 1900) \$20,600. But even while engaged at the reduction of that indebtedness he had promoted another project, viz., the accumulation of funds to buy a new pipe organ. I observe that by January 1, 1900, The Ladies' Auxiliary had accumulated a fund of \$2,014.00 for that purpose. By January 1, 1901, these energetic ladies had increased the amount to \$3,470.36. The indebtedness on church and school had been reduced to \$19,000. The debt on the Rectory had been liquidated. In the summer of 1901,—either July or August,—Father Weldon celebrated his Silver Jubilee as a priest. He had purchased the new organ for that event. It was installed anterior to the celebration. Father Weldon's annual statement for 1901 discloses that it was purchased from the Votey Organ Company for \$4650.00. It was said by competent critics to be a very fine organ.

Rev. Richard Flynn and Rev. Maurice P. Sammon promoted and arranged for the celebration of the Silver Jubilee of Father Weldon. They both were young priests from the parish. They worked under the guidance of Father Weldon, and did not overlook anything. The Deans of the Diocese and all former assistants then living were invited. Bishop Spalding preached the sermon. Of course he paid a glowing tribute to Father Weldon and the people of the parish. He also announced that as a tribute to Father Weldon he did then and there appoint him to the office of Assistant Vicar General of the Diocese. The Rt. Rev. P. J. O'Reilly, Auxiliary to Bishop Spalding, pastor of St. Patrick's in Peoria, was the senior Vicar General. After the ceremonies in the

church a delightful banquet was served in the Rectory to the Bishop and the clergy. Most adulatory addresses were delivered by some of the clergy. Father Weldon was deeply touched and made a very appropriate address in reply to their fine tributes. A couple of days after that Father Weldon and Father Richard Flynn left for a boat trip around the Great Lakes. However, Father Weldon did not plan to leave his assistants without having something to do, even if the weather was hot. He had planned a big organ concert when the new organ would be installed, for about a month after his departure on the lake trip, but soon after his return therefrom. In the meantime he would have his assistants canvass the parish to sell tickets for the organ concert, at \$2 each. The assistants succeeded in getting him to lower the price of the tickets to \$1.50 each,—but Father Weldon gave them strict orders: They were not to leave any tickets at a house unless they were paid for. The assistants thought this was poor psychology. It was an affront to the people. Their pastor did not trust them,—and many of them did not have the ready \$3 to buy two tickets. It made the task of selling the tickets embarrassing and difficult. However, they had to observe the restriction placed on them by their pastor,—“No tickets were to be left unless paid for.” Not infrequently some of the people were perplexed, and even provoked. They said, “Surely we will buy two tickets, but we do not have the money now.” The assistants were loyal to their pastor. It must have been his experience that some time previously some had failed to pay him, and so on. Anyhow, they would call later on, and hoped to get the cash for the two tickets. This meant a lot of extra work but the pastor’s orders were just that. However, even though the weather was hot, a second call, or perhaps a third, was made to sell two tickets at each of these homes, and for the greater part, at least, the sale was completed. It would have been much easier if the assistants had been acquainted with the people of the parish, but both of them were new arrivals in Bloomington.

When Father Weldon returned from his vacation his assistants had completed a thorough canvass of the parish. In

fact they had oversold the seating capacity of the church pews, which would conservatively accommodate 850 adults. However, folding chairs were provided for the rear of the church where there was a space at least twelve feet deep across the body of the church; also chairs for the side galleries upstairs on each side of the nave. Then, too, a row of folding chairs on one side of the middle aisle and also in front of the pews to rear of the communion rail, provided for the seating of a conservative estimate of 1050 adults. That, at \$1.50 each, would represent \$1,575.00. Father Weldon had arranged to have a famous organist from Chicago to play the organ for the concert. I am quite sure that his name was Wilhelm Middelschulte, and I believe he was the organist at St. James Presbyterian Church in Chicago. I do not have any idea of what he charged for his services.

The audience was most appreciative. Of course, the Blessed Sacrament had been removed from the tabernacle and taken over to the Convent Chapel. An announcement to the effect that this would be done had been made at the Masses that Sunday forenoon, so that the Catholics were unrestrained in giving their applause after each number. The concert was a big success in every way. In fact so much so that the pastor immediately planned another concert. To the dismay of the assistants, the pastor announced that "we" would have to put on another concert. The writer, then one of the assistants, hepled part of the way through it. Very soon he found, as did the senior assistant, Father White, that the people were fed up on one concert. Enough was enough, they often said. Selling tickets for a second organ concert was truly an onerous and odious piece of labor.

The writer does not know how the second concert panned out. He had perhaps canvassed one-third of his territory, with rather indifferent success, when he received a letter from Bishop Spalding appointing him to attend the Catholic University at Washington that year. The University would open October 19, but he labored on until October 15. His recollection is that the second concert was not very successful financially. That was fortunate for the assistants and the

people,—otherwise there might have been a third concert.

It was with real regret that the writer received the honor of the appointment to the Catholic University. He was delighted to serve under Father Weldon, and enjoyed the companionship of Father White. He liked the people of the parish, and enjoyed doing parish work.

It was with great pleasure that on January 1, 1906, Father Weldon was able to announce to the congregation that now, at long last, after all their labor and sacrifices, the Parish of Holy Trinity was absolutely free from all indebtedness. For many long, dreary years the congregation had labored and contributed generously to attain this goal. To the everlasting credit of many non-Catholics in Bloomington it must be recorded that they had been most sympathetic and generous in assisting through contributing at Fairs, and so on, in helping to accomplish this end. The Bloomington *Pantagraph*, down through the years, had always been wonderfully cooperative. The great venture was now crowned with success.

And now Father Weldon announced that hereafter there would not be any tuition charged for attendance at St. Mary's School.

During the succeeding years Father Weldon permitted himself and the congregation to relax considerably, but he continued to be active. He devoted much energy to improving the cemetery. He also built a hallway connecting the Rectory with the south end of the church. For that his successors and their assistants, down through the years may well often say a prayer for him. Through snow or rain, they can pass from the rectory to the church without being exposed to the storms outside.

In the spring of 1916 two of Father Weldon's former assistants, Rev. Enos H. Barnes, pastor of St. Mary's in Moline, and Rev. John W. Armstrong, at present Chaplain of St. Elizabeth's Hospital at Danville, Ill., conceived the happy idea that it would be a fine plan to have Father Weldon made a Right Reverend Monsignor, with the rank of Domestic Prelate to His Holiness, Pope Benedict XV. Accord-

ingly, they visited every former assistant to Father Weldon still living, and got them to sign a petition to Bishop Dunne to have Father Weldon made a Right Reverend Monsignor.

Up to that time there had never been a Right Reverend Monsignor, or even a Very Reverend Monsignor, in the Diocese of Peoria. Neither Bishop Spalding nor Bishop Dunne wished to have any division in the ranks of their clergy. Or was it that they wished to be the only wearers of the purple in the diocese? At any rate, neither Bishop had ever requested that Rome should honor any priest with the title of Monsignor.

However, in this case it was different. The living assistants of Father Weldon had all signed that petition, and Bishop Dunne graciously acceded to their wishes. It was all arranged in a short time. Father Weldon was duly notified of the signal honor conferred upon him. The date for the investiture was set for May 10, 1916. All arrangements were made for this big event in the life of Father Weldon, and a big event it was also for Holy Trinity Parish. Here is the account as given in the *Bloomington Pantagraph*:

Pantagraph, May 10, 1916:

"High Churchly Honor to Father Weldon—Important and Impressive Ecclesiastical Ceremonies Upon the Investiture of Bloomington's Oldest and Best Known Priest at the hands of Bishop Dunne—Title of Monsignor to be Conferred with Order of Domestic Prelate of Papal Household—Popular Meeting to be held Tonight.

"Today marks a most important event in church history in Bloomington and in the State. At 10 o'clock this morning the Very Rev. M. Weldon, for many years rector of Holy Trinity Church, will be invested in the purple robes which mark him as a Domestic Prelate in the Papal Household. Very recently, Father Weldon was honored by Pope Benedict XV through action of his former associate curates, who conceived the idea and petitioned the Pope to bestow the above mentioned honor upon the local priest.



RT. REV. MSGR. M. WELDON



From left to right: REV. T. F. MONAHAN, MONSIGNOR WELDON, REV. J. W. ARMSTRONG



"The ceremonies will consist of a special religious service at Holy Trinity Church in the morning, and a popular demonstration in honor of Dean Weldon at the Chatterton Opera House this evening.

"At the Mass this morning one of the most beautiful scenes witnessed in this city for many years will be given. Shortly before 10 o'clock the altar boys of Holy Trinity and the many visiting priests who are here from all over the state will form a line in front of St. Mary's School on West Locust Street. From that place they will march between lines of guards and admirers to Holy Trinity Church, on Locust, Main and Chestnut. At the end of the line Bishop Dunne, Bishop O'Reilly, and Bishop Muldoon of Rockford will fall in line with Dean Weldon. Ashton's full orchestra, assisted by the church organ, will play a march until those in line are seated in the sacristy.

"Many visitors and friends of Father Weldon are in the city for the occasion of his investiture. Priests from all parts of the state are in attendance, as well as Sisters of the Dominican Order, who were in this city before Father Weldon came here, and others from Peoria, Chicago, Springfield, and numerous surrounding cities, arrived here last night and this morning.

"Sister M. Lucina of Sinsinawa Mound, was Mother Superior of St. Joseph's Academy in this city before Father Weldon came here in 1879. She has many friends in this city, and former students who are now among the city's leading business men. Mother Baptist, who was Sister Superior of St. Joseph's Academy until a few years ago, is here, accompanied by Sister M. Reginald, who was the first (Dominican) Sister Superior of St. Joseph's Academy.

"Sister M. Fidelia, Sister M. Clare, Sister M. Amata and Sister M. Denise are among the many who are here to attend the investiture. The above mentioned Sisters are known to many Bloomington people.

"It is not known whether Bishop Spalding will be able to attend the ceremonies, or not. Sister Mary Peter, who is Bursar General of the Dominican Order, is now in Wash-

ington, D.C., and word was received yesterday that she will not be able to attend.

"Ten priests will be on the altar during the celebration of the Mass. Bishop Edmund M. Dunne, D.D., celebrant; Rev. James Shannon, V.G., Arch Priest; Rev. Richard Flynn, R.R., Dean of Mass; Rev. W. P. White, Sub-deacon of Mass; Rev. A. A. Stapleton and Rev. D. O. Dwyer, Deacons of Honor; Rev. T. P. O'Brien and Rev. J. M. Sheedy, acolytes; Rev. T. E. Egan, Thurifer; Rev. E. H. Barnes and Rev. J. T. Fitzgerald, Master of Ceremonies.

"During the Mass the Children's Choir of 150 voices will sing. Mrs. Kate Donahue Welch, Peter Somers, Larry Doyle, Margaret Kalahar and Melvin Hayes will also sing solos, assisted by Ashton's full orchestra."

(Then follows list of names and addresses of some 125 priests who are attending the ceremonies.)

"Immediately after the ceremonies this morning Rev. Weldon will be the guest of honor at a banquet to be held in the main dining room of the Illinois Hotel. The above mentioned priests will be guests. Talks will be made by Rev. M. A. Quirk, of Ottawa, Rev. James Shannon, V.G., of Peoria, and Rev. D. J. Sullivan of Pekin."

Pantagraph, May 11, 1916:

"Chatterton Opera House was filled with a large audience of citizens of Bloomington and vicinity, and parishioners, who gathered to do honor to Father Weldon.

"Mr. John J. Morrissey, who acted as Chairman, made a short speech of tribute to the guest of honor, following which he introduced Mr. Martin A. Brennan, who spoke on behalf of the Catholic Laity, as follows:

"To be called upon as a spokesman of the Catholic laity of this city on any occasion is an honor that one might well feel proud of, but to be called upon to give expression to your appreciation and your fidelity to the one in whose honor we meet here this evening is such a monumental recognition that I fail to find suitable words expressive of my deep sense of gratitude. Realizing how much might be said, and further

realizing my limitations, I am at least happy in the thought that your very presence will make up for my shortcomings.

“As your representative who is expected to speak of our dearly beloved pastor, let me ask, what would you have me say? Were I able to master the English language so as to give voice to your thoughts and feelings then I might in a measure be able to serve the purpose for which I was placed on the program. Were I able to clothe in proper language the things you would have me say, then Father Weldon would know the great pleasure it gives us to be present at this celebration. The Catholic people of this community love Father Weldon; our citizens of all creeds and nationalities admire him for his splendid citizenship. There may be some who do not believe with him, but everybody believes in him. The world loves to honor such men!

“His success in this direction was not achieved without much labor. Bloomington today, with its magnificent churches and schools; with its beautiful homes, its pretty parks and boulevards, is indebted to Father Weldon in a large degree for its successful development. He took pride in the city which was to be his home—and today, thanks to his perseverance—there stands with majestic splendor his church and his temples of learning—monuments to his labors.

“Father Weldon was endowed with a keen mind, a pleasing personality and a lovable disposition. Fortified with these attributes he soon endeared himself to the hearts of his parishioners, and he had their hearty cooperation from the first. His arduous duties in his work for construction necessarily took up a great deal of his time, and while he has always been known as a busy man, nevertheless, he always had time to turn from his labors and lend a helping hand to those who needed his counsel and advice.

“No doubt, there are many here this evening who can testify to his words of encouragement that made it easier for them to fight in the battles of everyday life. Father Weldon always possessed the faculty of making a fellow feel good. A slap on the back and a little story has always been his stock in trade for driving away the blues. You couldn't be in his

company and maintain a proverbial long face—he just simply made you feel that life was worth living.

“I might go on for some time and enumerate his virtues, but I would simply be telling you the things you know so well. We all know Father Weldon and we all know what he stands for. We first knew him in our childhood days; it was then we learned to love him. We knew him as we went through school, and his words of encouragement and advice still ring in our ears. We knew him when he came to our homes to pay a little visit, or perhaps to tender words of love and kindness to soothe those who were growing old; we knew him as in silent and solemn procession we wended our way with our dearest friends to their last resting place, and we listened to the voice of love that told us to brace up—“It is God’s Will.”

“It seems that we have always known him. We know him today, and we rejoice with each other for the recognition with which our Holy Father has honored him, on account of his fidelity to his chosen work.

“My friends, this magnificent gathering is evidence of the high regard in which you hold your beloved pastor, but I would not feel that I had done my duty lest I call your attention to those who are not here to share our joy. Tonight, in many homes, may be found those “whose faces are fast turning towards the setting sun;” old age, and perhaps ill health, prevent their being here with us. I wish they could be with us, for they, above all others, appreciate the honor conferred upon Father Weldon. They represent those whom Father Weldon affectionately calls “The Old Guard;” they are the tried and the true who gave unsparingly of their time, energy and effort to make his work a success; their unswerving devotion to their leader; their willingness to make sacrifices for the things he thought best, must have instilled in Father Weldon a confidence that made his work lighter.

“Father Weldon, the Catholic laity for whom you worked and toiled so assiduously are proud of you. They perhaps know what you have accomplished more than any other class of people, and we want you to know that we are

pleased to have this opportunity of publicly proclaiming to you our admiration, our love and our allegiance. As your humble servants we assure you that we are yours to command, and to respond to your beck and call when you need us, will be our high privilege. It gives me pleasure to extend to you the love and best wishes of our Catholic people.'

"Kate Donahue Welch then sang the Star Spangled Banner, followed by Father Monahan, who spoke as follows:

"I am not presumptuous enough to feel that I, who have known Father Weldon not nearly so long as many others present, who have lived in his household, could do justice to a proper representation of the deep sense of loyalty and heartfelt love which his assistants feel toward Father Monsignor. I am here in order that no chord is mute in this splendid symphony of jubilation. In the present case, the new title adds not to his worth,—rather he adds honor to the title (Applause.) Father Weldon's home is regarded as a sanctuary of hospitality—to us who lived with him it is as also a pastoral seminary so valuable the multitudinous lessons we gained under his wise supervision.'

"President Felmley, of Illinois State Normal, introduced by Mr. Morrissey:

"I feel unworthy to be called to speak upon this occasion, but it is nevertheless a pleasant duty, not a task, that has fallen upon my shoulders, and it is entirely fitting that all who know him should meet here, irrespective of creed, to pour out our congratulations on this occasion.

"Were I to take the privilege of the fathers, I would use the text "Seest thou the man who is diligent in his business, he is worthy to stand before kings." This is an occasion not to bring further honor, but to testify to the kind of man we love to honor and admire. He has been diligent in all his business among us these many years, and truly is worthy to stand before kings. Diligence is always rewarded. All useful work is honorable, but to some, greater opportunities are afforded to bless mankind. Those with these greater oppor-

tunities have also greater responsibilities and greater chances of failure. . . .

“‘Providence assigns men of different abilities different kinds of work. Not least in the life of a community is the work of those whose profession it is to care for the spiritual welfare of others—is to be considered one of the highest. So we love Father Weldon’s calling, to which he has devoted his life. ‘In service we realize our value.’

“‘Our guest tonight forgot chances for fame, wealth, power politically, emoluments and honors, in his devotion to his calling. He has embodied in his life among us the principle of good will. Good will is the greatest thing in the world. No physical excellence or intellectual power will compensate for the loss of good will.’

“Much to the delight of the assembly Father Weldon was called upon and in a few simple words expressed his great pleasure at finding so many appreciative friends who were kind enough to speak as they did regarding him. He said, in part, ‘I lack the trained culture of the orator, and can but poorly express my appreciation of the words of appreciation I have listened to tonight. I was completely surprised when I heard of the approbation of the Holy Father, and at the same time I am conscious of my extreme unworthiness. If there is anything that I can be proud of it is to know that my superior has found something he believes of worth in me. In the next place I do not claim all of this for myself—the little I may have had to say, or the success that may have attended my labors, are due in great measure to others.’” Here he paid high tribute to the influence of Bishop Spalding, who had been his superior for thirty years, and also to the kindly interest and aid of Bishop Dunne of Peoria; the splendid work of his assistants, as well as the untiring work of the Dominican Sisters in the schools. Last, he spoke of how proud he was of the place he held in the hearts of his people.

“The simple yet deeply earnest words of the Father, who has such a strong hold upon the affections not only of his own parishioners, but also of the entire community, was almost equivalent to the pronouncement of a benediction, and

his closing words of appreciation of the honor done him yesterday left an impression not soon to be forgotten by those present at the meeting.

“With the conferring of the title of ‘Monsignor’ upon Dean M. Weldon there is need for additional mention to be made of the fact that this is the first time since 1877, or since the establishment of the Peoria Diocese, that any priest, bishop or clergyman has received that honor and title. There are very few Catholic clergymen in the country who bear the title of ‘Monsignor,’ and Rev. Weldon of this city is now among those few, yet there is without a doubt no one more deserving of the honor and title which have been conferred upon him. During the years of service that Father Weldon has been in this city he has been faithful, and through his distinguished service he has now received an honor that is pure and simple, and carries no special duty or burden of responsibility.”

Pantagraph, May 11, 1916:

“*Father Medcalf’s Sermon at the Investiture*—Rev. C. H. Medcalf, former assistant rector of Holy Trinity Parish, now of Ohio, Ill., preached the formal sermon on the occasion of the investiture. He took as his text the paragraph from the 109th Psalm, “Thou art a priest for ever by the order of Melchisedech.”

“Father Medcalf dwelt at some length upon the importance of the office of the priesthood and of the opportunities which it gives for the service of mankind. He compared the priests’ work to that of Our Saviour, who was the first, in fact, of the holy order of priests. Father Medcalf, toward the close of his address, said:

“‘Go where you will in the world, from the heart of the busy metropolis to the forest of the Amazon, from the frozen North to the tropic islands of the Indian Sea, from the bloody trenches of Verdun and the battle lines of Europe to the happy, pleasant plains of our own middle West—everywhere you will find the recruits of this unacknowledged army, toiling devotedly and zealously in the Master’s vineyard. For the

most part they go whithersoever they are sent, doing faithfully the work that is set to their hands, whether this work be assigned by the voice of their own great zeal, by the mandate of authority, or by the force of circumstances. And you will find the same cheerful devotion to duty in the poor mission of the wilderness as in the big, thriving parish of the prosperous city. Few of them care a great deal for worldly honors or public recognition; many of them, perhaps most of them, care little or anything for these things. The function of the priest is to labor for the salvation of souls in the interest of the spiritual and eternal kingdom of Christ.

“The priest who is truest to the high ideal of his priestly office passes unregardingly by the penny prizes of this world, and looks forward with happy confidence to an eternal future for his reward—to a reward from the hands of a divine Master, for love of whom and in whose interest he serves. But now and then, the Church, which is Christ’s visible kingdom in this world, sets the official seal of her approval upon the labors of some individual priest and honors him before the world. We are met today to witness the conferring of such an honor upon Michael F. Weldon, pastor of Holy Trinity. At the end of this solemn Pontifical Mass, our Right Reverend Bishop, in the name of and as the representative of our Holy Father, Pope Benedict XV, will invest Father Weldon with the purple robes of the high ecclesiastical honor. Because of his conspicuous merit and his long years of service—faithful and distinguished—the sovereign Pontiff has made Father Weldon a member of his Papal household, for that is what the title of Domestic Prelate means. It is an honor pure and simple, and carries no special duty or burden of responsibility.

“The evolution of the idea that finds its fruitful culminations in this splendid celebration today is briefly this: that Father Weldon has deeply endeared himself to his people I need not say, but also, to an unusual degree he has won and held not only the respect but the sincere affection and high regard of all his assistants. Accordingly, when one of them, Father Barnes, proposed this means of showing him public honor, the idea met with instant and enthusiastic approval.

The petition, which you probably have read, was prepared and signed by all the priests in the Diocese of Peoria who have ever served as assistants to Father Weldon. Then a committee of us met and presented the petition to Right Reverend Bishop Dunne. The Right Reverend Bishop not only gave us a courteous and kindly hearing, but he immediately assured us that he would approve and present the petition to the Holy Father, for since he began his benignant rule in the Diocese of Peoria he too has learned to know and highly esteem the grand old man of Bloomington. During the period of waiting we endeavored to keep any knowledge of the movement from Father Weldon for, as one of the priests put it, "It would be just like him to go quietly to the Bishop and ask that any publicity of such appointment be suppressed." So well did we succeed in this that the official word of his appointment came to Father Weldon as a complete and somewhat bewildering surprise.

"By the ceremony today, the Right Reverend Bishop will not only confer a signal honor upon Father Weldon, but, further than that, he will be making history, for since the establishment of the diocese in 1877 no such ceremony as this has ever been performed. When the story of the diocese is carried down to future years, the unique distinction of being the first officially invested Monsignor will be assigned to our good friend Right Reverend Monsignor Weldon. I am equally sure that I am voicing your sentiment as well as my own when I extend to Father Weldon our heartiest congratulations and sincere wishes; when I promise him that as the sacrifice of the Mass is offered today, a fervent prayer will ascend from all our hearts asking that the benediction of Christ continue to rest upon his life and his labors, and that God may grant him yet many happy and fruitful years in Bloomington.'"

During the succeeding years Rt. Rev. Msgr. Weldon, although busy with other projects, constantly appealed to his congregation to set their sights upon a new and larger school. In fact as far back as January, 1912, we find that when he issued his Annual Statement for 1911, he emphasized the im-

portance of a Catholic education for Catholic children and concludes as follows: "In the equipment and efficiency of our school it should be our ambition to lead, rather than to follow. It is not a vain hope, and with your earnest cooperation, that shall be the end of our striving. With that high aim in view, therefore, it is my ardent wish to establish ere long a permanent and ever growing building fund for the erection of a thoroughly modern and up to date parochial school building, one that shall be a credit to the parish, and in every way worthy of the high aspiration of its people. I commend this purpose to your thoughtful and earnest consideration."

Father Weldon proposed the project as kindly and diplomatically as he could. In his usual personal letter preceding the Annual Statement for the year 1912, he again stresses the need of a new school. He is happy to report two bequests to the Building Fund,—one from Mrs. Thomas Kinsella for \$1,000; the other from Jeff Burke for \$500. Mrs. Thomas Kinsella was the mother of Margaret and Berney Kinsella. Jeff Burke was the grandfather of Mrs. Owen Kane. To them belongs the high honor of making the first two bequests for the building of a new school. Father Weldon commends them highly for their pious deeds and expresses the wish that there might be twenty-five who would bequeath \$1000 each to further the cause.

Father Weldon's letter prefacing the Statement for 1913 contains another earnest plea for the school. During 1913 Timothy Shea, a wealthy retired farmer, left a bequest of \$500; there was also a bequest from Pierce Dooley of \$1000 for a Chimes Fund.

Father Weldon, in his usual letter prefacing the Annual Statement for 1914, makes a very earnest appeal for more bequests for the new school. He wrote: "Even now the parish is needing a new school. In a few years we may need it badly." Nothing was received for this project in 1914.

The letter prefacing the Annual Report for 1915 contains the following: "The time is now at hand when this allegiance is to be put to the supreme test. The plans for a

new, commodious, and thoroughly modern school building are in process of preparation, and an active campaign for the necessary building fund will be inaugurated during the coming year. No more important announcement has been made to the people of Holy Trinity Parish for many a long day. The building of a new school is no small task indeed, but necessity urges and there is no promise of advantage in delay. Even so, I would be loath, at my time of life, to begin such a task if I had not supreme confidence in the generous devotion of my people. . . . How many of you will donate from \$1000 to \$5000 to the New School Founders' Fund?"

This remarkable letter was sent out in January, 1916. It would seem that the new school would soon appear over the horizon. But it would take time, patience, and much labor.

In his annual message to the people attached to the Statement for 1916, and published in January, 1917, Father Weldon wrote: "No doubt the feature of this report that will please you most is the fact that during the year just closed we have been able to make a very substantial addition to our New School Building Fund." We find listed bequests as previously stated:

Mrs. Thomas Kinsella,	\$1000.00
Jeff Burke,	500.00
Timothy Shea,	500.00
Interest,	393.00
Additional—	
A Friend,	50.00
Surplus for the year,	2046.25

The very substantial addition amounted to only \$2046.25. Alas, where were those who should have contributed from \$1000 to \$5000? According to their capacity to contribute, the sum seems disheartening.

The Annual Statement for the year 1917 was issued by Rev. Martin J. Spalding, then assistant, and temporarily in charge of the parish due to the incapacitated condition of Father Weldon. His prefatory letter is in excellent taste, not too laudatory for mediocre achievement. He lists

Holy Trinity Parish

Subscriptions for 1917, \$3406.50

an unprecedented amount in the history of the parish.

During the greater portion of 1917 Rev. J. Vincent Greene had been appointed to assist Father Spalding, but they also took care of the outmission at Downs, formerly attended from St. Patrick's, Bloomington. Unquestionably, they were two very busy assistants. The precarious condition of Msgr. Weldon gave Father Spalding great concern, for the Monsignor had to be taken to the hospital rather frequently, and more often cause of alarm in the Rectory.

We regret to record that the *Annual Statement* for the year 1918 is missing from our files, as contained in the assembled statements for the years 1915-1923. That is easily understandable. The year 1918 was the year when the most virulent form of flu struck this country. The flu was not so bad in itself, but it left many victims seriously threatened with pneumonia as an after effect. In fact, many died during 1918-1919. Church, schools and theatres were closed for several weeks in most cities. Funerals were not permitted to be held from the churches, but only from the homes. The writer recalls those days very well. The flu of 1918 was singularly like the epidemic of The Black Death of the later Middle Ages. There were many instances where the corpse of a white boy was shipped home from a training camp in this country, and the parents were horrified to see in the casket what they thought was the body of a negro in place of their son. Of course identifications were established. No mistake had been made by the War Department. Those bodies had simply turned black after death. In fact the writer knew of more than one case, in his personal experience, where a decided blond after death became a decided black.

During those hectic days Father Martin J. Spalding served the people of Holy Trinity Parish, and at times also St. Patrick's, with the zeal of a true apostle. With unflagging energy he visited the sick, administered the Last Sacraments, buried the dead, and comforted the afflicted relatives. And marvelous to relate, he never contracted the flu.

Pastorate of Rev. M. Weldon

However, about the time it was all over he was so worn out that he contracted a case of double pneumonia, and he almost lost his life. He spent many weeks in St. Joseph's Hospital in Bloomington. Bishop Dunne visited him twice while there. On his second visit Father Spalding requested the Bishop to relieve him from the administration of Holy Trinity Parish, for he felt unequal to the task of carrying on.

The good Bishop readily consented to the request to relieve a sick priest of all worry. In due time Rev. Chas. H. Medcalf was appointed Administrator. Father Spalding served as his assistant until some time in July, 1919, when he was appointed to the country parish of Loretto, near Odell. From there he was appointed pastor of Chillicothe, Illinois, where he now enjoys the prestige of a greatly beloved and very energetic pastor, and is doing splendid work for God and immortal souls.

In the meanwhile, how has our Building Fund prospered? The year 1919 reports:

Previously reported,	\$19,903.20
Interest,	558.92
Rt. Rev. M. M. Weldon, Liberty Bond,	500.00
J. J. Morrissey, Liberty Bond,	100.00
Rev. M. J. Spalding,	50.00
Rev. M. J. McGrath,	50.00
Rev. C. H. Medcalf,	50.00
From Church Account 1919,	3,000.00
<hr/>	
Total to date,	\$15,212.12
Chimes Account to date,	\$ 1,307.25

The Annual Statement for 1920 shows

donations for Building Fund,	\$ 531.50
Donations for Building Fund, 1921,	631.00
Donations for Building Fund, 1922,	518.00
Special Envelope Collections for 1923,	9,654.90
By bequest of David Hayes,	25.00
By bequest of Lena Scanlan,	100.00
Commercial Class Donation,	435.00

These data reveal (a) that there were not any large contributions during this period (there had never been any large donations); (b) there were not any large bequests during the period; (c) that until Father Medcalf initiated the Special Monthly Collection envelopes for the Building Fund, in 1923, not much progress had been made toward establishing a Building Fund. The writer has purposely checked the financial progress in preparation for the building of a new school down through several years, for the result shows a fair picture of the lethargy of the wealthier people of the parish toward the project so dear to the heart of their good old pastor, and so urgently needed for the proper religious training of the youth of the parish.

Reference has been made above to the serious illness of Father Martin J. Spalding and his request to Bishop Dunne that he would be relieved of the administratorship of the parish. Bishop Dunne realized that there was not much hope that Msgr. Weldon would ever regain his health, and decided to appoint an Administrator to assume charge of the parish until a successor to Msgr. Weldon would be appointed. The selection fell to the lot of Rev. Chas. H. Medcalf, then pastor of Urbana. He had been assistant to Msgr. Weldon for about four years before being chosen by Bishop Dunne to become his Chancellor. Accordingly, he conferred with his Vicar General, Very Rev. James J. Shannon, who in the early days of his priesthood had served under Msgr. Weldon at Holy Trinity and had won the high admiration of his pastor. The result of the conference was that Very Rev. James J. Shannon would make a trip to Bloomington and talk things over with Msgr. Weldon. It was a rather delicate mission that the Vicar General had undertaken, for he was to propose to his former pastor that because of his prolonged infirmity it might be to his own interest to resign his pastorate after a long term of almost forty years.

However, the infirm Monsignor should be relieved of worry. The welfare of religion must be provided for, and the Bishop would provide to take care of Monsignor Weldon in a very handsome way. First of all, his dear friend, Father



REV. MARTIN J. SPALDING



Medcalf, would be appointed Administrator. Monsignor Weldon would be permitted to occupy his suite of rooms as usual; he would receive the same salary which he did as pastor. Msgr. Weldon, though an invalid, appreciated the kindness and generosity of the entire plan and gladly acquiesced to it. The subjoined account from the *Pantagraph* sets forth the story.

Pantagraph, February 28, 1919:

"Best Known Priest in Illinois resigns from Rectorship of Holy Trinity Church after continuous pastorate of forty years—Father Medcalf his Successor.

"Msgr. M. Weldon, for thirty-eight years (active) head of Holy Trinity Catholic Church and Parish, has resigned. His resignation was due to poor health. Bishop Dunne of the Peoria diocese has appointed Rev. Father C. H. Medcalf, Administrator at Holy Trinity until Father Weldon's successor is appointed.

"Msgr. Weldon has been in poor health for a number of years, and has upon several occasions been compelled to take treatment in hospitals and sanitariums. He has spent the greater part of his priesthood in Holy Trinity Parish. He is the founder of St. Mary's School, and has seen both his church and school grow until they are among the leading Catholic institutions in this section of the country.

"Father Weldon came to Bloomington July 2, 1879. He is a native of New Orleans, La. His clerical education was obtained at the diocesan academy at New Orleans. Rt. Rev. Dubuce raised him to the priesthood on July 22, 1876. Father Weldon labored in the Louisiana missions for nearly a year, when from his strenuous and very effective work, his health completely failed, and it was this that decided him to come North, on the advice of his physicians. In 1877 Father Weldon presented himself in the Diocese of Peoria. He was given a charge as assistant to Father Farrell at Monmouth. Here his health improved rapidly, and his pastorate at Keithsburg followed. Upon the heels of this promotion came another, for he shortly after was returned to Monmouth as

Holy Trinity Parish

successor to his former pastor. Bishop Spalding had always held Father Weldon in highest esteem, and that high estimate was also shared by Bishop Dunne. Father Weldon's administrative ability persuaded Bishop Spalding to send the energetic young priest to Bloomington, although there were several pressing claimants of longer experience and years his senior.

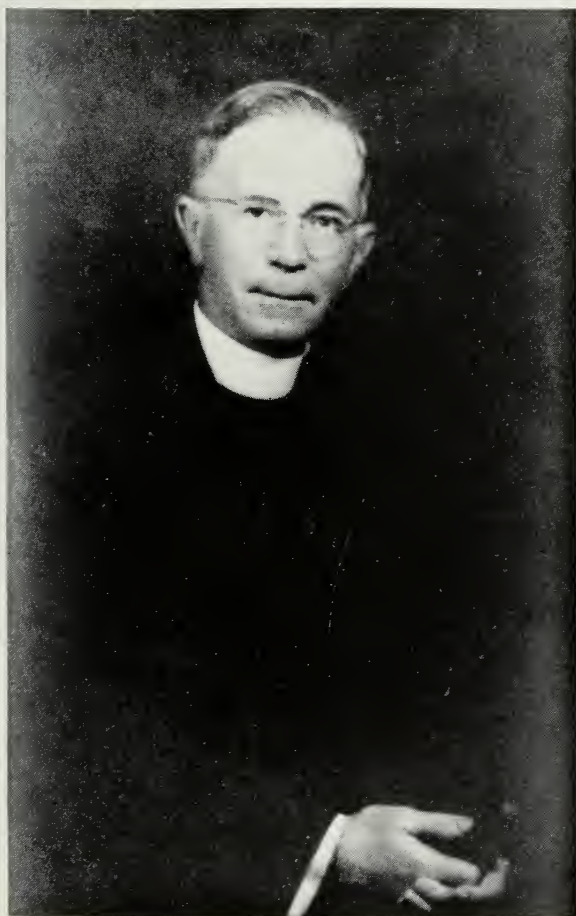
"The affairs of the local church were in rather distressing condition when the young Levite came to Bloomington. The work upon what is now Holy Trinity Church had not been completed because of lack of funds. The parish at that time was not a wealthy one, but Father Weldon believed that the church could be completed, and immediately upon his arrival began anew the discouraging work. Today the church is one of the most valuable in the diocese and without a cent's debt.

"The efforts made by Msgr. Weldon during his pastorate in Bloomington have not been without recognition. During the incumbency of Archbishop Spalding, Father Weldon served as Assistant Vicar General, and he was the intimate confidant of the great Archbishop. On May 8, 1916, came the crowning glory of his life when the Holy See singled him out for the Monsignorship, thus making him a member of the Papal Household.

"Father Charles H. Medcalf who will come here temporarily, is well known in Bloomington. He went from here several years ago to Peoria, where he became Chancellor, but of recent years has been located in Urbana. Father Shannon of Peoria has been mentioned as a possible successor to Father Weldon. He is well known here, having been connected with Holy Trinity for a number of years, but left here, going to Peoria, about fifteen years ago. Father Spalding, who has been so successfully carrying on Father Weldon's work during his forced absence from duties, also is named as a possible successor."

Pantagraph, March 15, 1919:

"Rev. C. H. Medcalf, appointed administrator of Holy Trinity Parish, entered upon his new duties yesterday. Father Medcalf was appointed following Monsignor Weldon's resig-



REV. CHAS. H. MEDCALF



nation recently. The new administrator was for five years a curate under Msgr. Weldon and is well known in Bloomington. He went from this city first to the Chancery office in Peoria; then to Ohio, Ill., and later to Urbana. Father Medcalf said 'It is the wish of the Right Reverend Bishop that Father Weldon's home life be in no way disturbed, and that the years of his retirement be peaceful, carefree and happy.'

Sunday, March 16, 1919:

Father Medcalf, to congregation on Sunday:

"I am very pleased to greet you again and to be again a member of great Holy Trinity Parish and family. My return to Bloomington was like coming home. When the Right Reverend Bishop sent me to you he laid upon me two charges,—first, to safeguard and promote as best I may the interest, spiritual and material, of Holy Trinity church, and second, to do all in my power to make life comfortable and pleasant for Father Weldon. I shall give my best thought and all my heart to do both."

In all the days from February 28, 1919, until the time of Msgr. Weldon's death, June 16, 1924, Fathers Medcalf, Spalding and Shea were exceedingly kind to him,—whenever there was a few minutes off duty they did their best to entertain him and make him happy. And he was happy to be with them. He had occasional bad spells, and sometimes it meant a critical condition for several weeks. Occasionally he was taken to St. Joseph Hospital for expert care, but his robust constitution always brought him through. The day before his death, Bishop Dunne administered Confirmation to the children and many converts in Holy Trinity Church. Msgr. Weldon attended the ceremonies in his robes. He ate dinner with the Bishop and priests that evening, and seemed to be unusually well. He joined in the conversation with his accustomed interest, and it was surely a great shock to his many friends, clerical and laymen, when they read of his sudden death on the evening of June 16.

The following account from the Bloomington *Pantagraph* will complete our story.

Pantagraph, Saturday, May 17, 1924:

"Monsignor M. Weldon of Holy Trinity Parish passes to the sleep eternal.

"End came quietly yesterday afternoon at 3:30 at the Rectory on North Main Street as he sat in his chair reading his favorite volume 'The Sermon on the Mount,' a series of meditations by the great French preacher Bossuet.—His passing brings to a close a life well spent and a service of almost half a century in behalf of his Church and of the people of this community where he so long lived and labored.

"Monsignor M. Weldon, who for almost half a century has served Holy Trinity as its pastor, has inspired the Catholic people of Bloomington and central Illinois with his words and deeds, and has enjoyed the esteem and respect of the entire community where he has long lived and labored. He passed away at the Rectory on North Main Street yesterday afternoon at 3:30.

"The end came peacefully, there being no evidence of discomfort or pain. Shortly after 3 o'clock Monsignor Weldon ate a light lunch. About 4 o'clock Father Medcalf who had been absent from the rectory for an hour or so, returned and visited Monsignor Weldon's room for the purpose of ascertaining whether or not the latter would enjoy an automobile ride. He found Monsignor Weldon sitting in his chair—dead. He was in the position of one asleep. He had been reading a much thumbed and favorite volume, 'The Sermon on the Mount,' a series of meditations by the great French preacher Bossuet, which had fallen from his hand to the floor. It is possible that he had lapsed into a natural sleep, which was succeeded by death.

"Father Weldon has been in rather delicate health since 1919, when he retired from active duty as pastor of Holy Trinity. Just prior to his resignation he suffered a severe illness. On one or two occasions since that time he has been critically ill, but due to his great vitality he recovered, and was apparently as strong as usual on yesterday when seized with the fatal illness.

"Monsignor M. Weldon was born of Irish parents in New

Orleans, La., April 15, 1847. He received his clerical education in the diocesan seminary at that place and was raised to the dignity of the priesthood by the Rev. Dundee, Bishop, on July 22, 1876. After a year's work in the Louisiana missions his health failed and he was advised that a change of climate would be essential to his recovery.

"In 1877 he came to this state and was affiliated with the diocese of Peoria.

"In the early history of Holy Trinity parish there are many remarkable facts. The parish started with but twenty or twenty-five Catholics. These members of the faith proved to be the foundation for the great work done by Father Weldon, who had often remarked that if it were not for his faithful and generous parishioners he would never have been able to accomplish all that has been done.

"With the Catholic school children Father Weldon was always first. In visiting the different rooms in his school, a thing he was certain to do every day, he always had some kindly and encouraging word for every class. When he would meet a student individually his smile was a cheery greeting. Father Weldon knew every student in the school by his first name, and to each and every student he was like a real father.

"Catholic and Protestant people alike will share in their regrets at the death of Father Weldon. His interest in the city's welfare will prove more than a loss to the community in general, as his advice, clear thinking ability, and zeal to do things and do them right was always ready to be given, regardless of what was undertaken and for whom the act was to be done.

"During the seventy-one years that Holy Trinity has been established Father Weldon has served forty years as pastor, during which time he has received the honors of rector, dean, assistant vicar general of the diocese, and monsignor, a gradation that is a rare honor. There are but few priests in this country with such an honorable record as that held by the local priest.

"Monsignor Weldon was always loyal and was held in

high esteem by the men under him. His home in Bloomington was one of the most popular places in the diocese and in the middle West. Many who served as his assistants often came to his home for advice and counsel and always found him receptive and ready with a suggestion or his personal assistance in the solution of their difficulties.

"No eulogy can exaggerate the good that might be said of Father Weldon, for his life work has been practically for the benefit of Bloomington people and the city in general. He was a friend to all and everyone was his friend. With his death comes a feeling of sorrow at a loss which cannot be portrayed or estimated by words or pen or cold black type. Monsignor Weldon's demise marks the passing of one of Bloomington's most estimable citizens,—a man who will be sincerely mourned for his greatness of heart and his nobility of character."

Daily Bulletin, Tuesday, May 20, 1924:

"Thousands Crowd Holy Trinity Church to Pay Final Tribute to Monsignor M. Weldon—300 cars in procession—

"Man of God who served community for forty-four years laid to final rest as the city bows in sorrow; stores close for two hours during final services to permit employees to take part in final rites; Bishop Dunne celebrated Pontifical High Mass in presence of a hundred priests and Father Medcalf delivered a splendid sermon on the life of the deceased.

"If every man, woman and child who loved him should drop a flower on his grave he would sleep under a wilderness of flowers."

"In accents clearly audible to the ears of close upon two thousand persons sitting in Holy Trinity Church this morning, standing at the back and sides, in the entrances and the halls to the galleries, Father Medcalf in his funeral sermon voiced the sentiment toward Monsignor Weldon which had brought together so great a throng.

"Within the sanctuary and immediately outside the altar rail sat more than a hundred priests in the picturesque vest-

ments of surplice and cassock. The relatives sat in the front pews. The casket rested before the high altar. Above, shone the lights of twinkling candles, the compassionate crucified Christ and figures of the saints. Spreading back from the altar and mounting higher at the sides were the uncovered heads and vari-colored hats of a vast multitude.

"These people had come to do reverence to the good works of a man who had labored for forty-four years in the community. The power of his life had drawn together all creeds. These people honored a man who had worked upon one great practical plan, in the same capacity and the same definite goal for nearly half a century. Within that time his good works had spread out until they had reached every individual in that congregation and the thousands of others who had attended the previous Masses or had been kept at home. A crowd stood outside the church during the service, and numbers upon the opposite corners, standing there in response to an inward impulse—remained for hours to honor this aged priest though they could not get within sound of the voice of the fellow priest who spoke within the church.

"The Right Reverend E. M. Dunne, Bishop of the Peoria Diocese, celebrated Pontifical Requiem High Mass, assisted by the choirs of the three Catholic churches of Bloomington, Holy Trinity, St. Patrick's, and St. Mary's. The music was the famous Smith's Requiem Mass.

"The Very Reverend James Shannon, Vicar General of the Peoria diocese, officiated as arch priest at the Mass. The two deacons were the Rev. Richard Flynn and the Rev. Daniel Sullivan. The Reverend John Fitzpatrick was deacon of the Mass, and the Rev. Maurice Sammon served as sub-deacon. The Rev. William Frawley was master of ceremonies; The Rev. John Sheedy and the Rev. Thomas O'Brien, censor bearers; the Rev. Timothy Monahan and the Rev. John Armstrong, acolytes, and the Rev. Martin Spalding, book bearer.

"Intimate friends of Monsignor Weldon carried the casket from the altar to the hearse and again from the hearse to the grave in St. Mary's Cemetery. These active pallbearers were

John J. Morrissey, John J. Condon, Edward Carroll, Thomas B. Raycraft, James J. Quinn and James F. O'Donnell.

"In addition to these, twelve men served as honorary pallbearers: the Rev. J. G. Seacord, Frank Ryan, Dr. David Felmley, David Wochner, Judge Frank Gillespie, Ex-Governor Joseph W. Fifer, Dr. J. H. Fenelon, Edward Fahey, George Dooley, Judge Louis FitzHenry, Milton Livingston and Edward Sweeney.

"Occupying the front pews of the church and special cars in the funeral train were the family, nephews and nieces of the late Monsignor Weldon. These included John Weldon, Miss May Weldon, Mr. and Mrs. Hugh Kelly, Mr. and Mrs. James Weldon, Mr. and Mrs. Thomas Weldon, and Mr. and Mrs. John Weldon and child, James Kelly, Miss May Kelly, Martin Kelly, Mary Kelly and two cousins, Austin McCauley and Sylvester McCauley. The men who served as ushers in the church were Maurice Flynn, John Hanley, Edward Byrne, William Young, Dr. J. A. Young, John Quinn, Daniel Quinn, James Sweeney, Frank Kelly and Emory Rhodes.

"Between two and three hundred cars joined the funeral procession, many of these procured by Third Degree Knights of Columbus for the visiting priests and nuns. When the last of the cars were falling into line at Holy Trinity Church the head of the long line had passed the Union Station on West Washington Street and was drawing close to the cemetery. Upon few if any occasions has Bloomington witnessed so great a concourse of people and automobiles at the funeral of a citizen.

"Passing through the silent streets where all business had been suspended from 10 o'clock to 12, the funeral left the church at about 11:30, going south on Main Street to Washington and thence west on Washington to the cemetery. All the procession was made up of cars. Led by the Fourth Degree Knights of Columbus in uniform, the young men who had served as guard of honor at the bier since last Saturday noon, and the Third Degree Knights, who had been instrumental in handling the arrangements for many of the

cars of the funeral under the general management of George R. Flynn, to whom Monsignor Weldon had confided the arrangements for his funeral and interment, the funeral cortege was made up of the Catholic Order of Foresters, the active pallbearers, the hearse, the family, Hibernians, the honorary pallbearers, the priests, nuns and the general public. In St. Mary's Cemetery, in spite of the assistance of several funeral directors and the five special traffic officers, it was with difficulty that the great concourse of people was handled. Bishop E. M. Dunne presided at the services at the grave assisted by the officers of the Mass.

"When combined, the choirs of the three Catholic churches of the city made up sixty persons, who sang the Smith Solemn High Mass, all of which was in minor key. Included in the requiem was a solo by Mrs. Tony Ulbrich. Mrs. Kate Donahue Welch had composed a funeral dirge dedicated to Monsignor Weldon which was played during the service.

"When Bishop Dunne had completed the Mass at the church, Father Medcalf ascended to the pulpit and in a clear ringing voice and with vigorous gestures that betokened his words were flung from the heart, addressed the congregation. Father Medcalf said:

" 'Right Reverend Bishop and Reverend Fathers, members of Holy Trinity Parish, and you, neighbors and friends of other creeds, the responsibility of this assignment weighs heavily upon me. It is a sad, sad day to me when I must say goodbye forever to one of the best friends God ever blessed me with, to one who was more than a friend, who has been, in truth, a Father in the Lord. It would be altogether fitting and appropriate that this funeral oration would be voiced by the Rt. Reverend Bishop himself, or by one of the ablest and most eloquent of preachers. The greatest and best would not be too good or great to speak the eulogy of such a man. The task is mine because Father Weldon, himself, would have it so. In his humility he would not presume that the Rt. Reverend Bishop should assume the office. He asked for me because he knew I loved him, and because he loved me and admired me beyond my worth. All the friends of his

young priesthood long are gone, and nearly all of the close associates of his middle age have passed before him to the Great Beyond. My own acquaintance and association with him goes back nearly twenty years, and probably no priest living has known him better or more intimately than I. My personal sorrow and sense of loss today are lessened by the thought that I have helped to make his last years serene and happy. I believe that they have been serene and happy and I am comforted in that I have helped to guard him from all anxiety and care save only that worry and distress consequent of his age and infirmity. There was a time after his first stroke when he knew anxiety and was sad at the thought that, perhaps, it might be necessary for him to leave his beloved home, and spend his last days in some alien place, less friendly and less warm. It is the lot of the priest, you know, to go whither he is sent, and to serve where and how his bishop deems it best; and then when age and infirmity comes upon him, when, though his heart is stout, his hands and his brain no longer function to the needs of his office, he must relinquish his task, love it so well as he may, and give place to another who can carry on. Father Weldon's anxiety was ended when, in accordance with his wish, the Rt. Reverend Bishop sent me, his old assistant, to him to take over the duties he could no longer fulfill. The appointment carried with it, if not in words, at least the implied assurance, that he might spend his last days in quietude and peace in the parish he had builded, and with the people he had so lovingly and faithfully served through forty strenuous years. In his letter of appointment to me the Right Reverend Bishop stressed my responsibility to do everything humanly possible to make life pleasant for Father Weldon in the twilight of his days.

“I trust, Right Reverend Bishop, that you will not deem it improper for me here and now, publicly, to thank you for this kindly and thoughtful consideration of him. I have no doubt that he himself has expressed to you his appreciation. I know that his big heart was warm with gratitude to you for it. I know that I express his thought when I say that even

now, from his coffin, he thanks you. For myself, I thank you for the privilege of my service to him. For this assembled multitude I thank you,—for these, his people and his friends,—for by your course of action Father Weldon's benign presence and his devout example have blessed them to the end.

“My dear friends, when any outstanding figure in the world, in the nation or in the community, has been taken by death, it is a praiseworthy, useful and almost universal custom to make an appreciation of his achievements, to check up his notable virtues, and to pay tribute where tribute is due. It is not in keeping with the Catholic services to indulge in eulogy at any funeral, but the man and the occasion demand that, at least briefly, today we memorialize Father Weldon. I might in all propriety tell the story of his work in Bloomington. A skillful storyteller could take the facts and the man, and without verging a hair's line from the truth, could weave a moving, human interest tale that would be an epic in personal achievement. Through it would pass as Aeneas through the Iliad, a dominant figure, a moral giant of a man. It would be the story of this man's long fight through long years against overwhelming, impossible odds. It would tell of his patience, of his wholehearted devotion to his cause, of his bulldog pertinacity, of his spirit that would not know defeat. And it would tell of his success, of how he fought on and on and won through at last to triumphant victory, where ninety-nine of every hundred men would have curled up and quit, before the fight began.

“I could tell you these things, but most of you know them well. I shall endeavor to tell you, instead, of the man, as I knew him.

“To indulge in extravagant flattery or effulgent praise would be exactly contrary to his wish, it would ring untrue, would be at dissonance with the character of the man. He was not a genius in any way, unless, perhaps, in his sympathetic understanding of human nature. He was not a superman. He said of himself on the occasion of his investiture in the purple: ‘I am a plain, blunt man, of few and simple words.’ He might have said in another phrase, ‘I am just a common man,’

which phrase we may in truth amend to read 'he was a very uncommon common man.' His characteristic virtues were just those we see and admire in our friends and acquaintances every day, but in him they were cultivated to a high degree and practiced assiduously. He was a big-hearted, intensely human man, and for that we loved him. He had his limitations and his frailties—who has not—but he himself knew them better than anyone else. Unlike so many lesser men, he never blundered into something he could not do. As he knew his limitations, so also did he know his possibilities and he made the most of them. I can say in all sincerity that so far as I recall I never knew another man who realized more fully, or made better use of the natural abilities and talents that were his than did Father Weldon.

"For his calling, he was not a learned man, but the learning he did have was intensely practical, and he used it well. Also, he had this trait, characteristic of great executives, his judgment was seldom if ever at fault in searching out the man who could do, and do well, the things he himself could not do. He owned a good library and many fine works of reference, but he did not read extensively. In the first place he had too much hard work to do, and led too active a life for much intensive or extensive reading. When a man, priest or layman, has risen early, walked miles, as Father Weldon did almost daily, worked hard with all the energies of his brain and body to put over one or several worthy causes, when he comes home at night he is ready for sleep and rest. He confined his reading, for the most part, to a few good books—some of the old classics, one or two of the great fathers of the church, Athanasius and Augustine, the books of his most beloved friend Bishop Spalding, and a few other simple little volumes, like the one that fell from his hand when he died,—Bossuet's *Meditations on The Sermon on the Mount*. But there was one book that he studied extensively, that he read every day, that he understood better and mastered to a far higher degree than most men either in his own profession or out of it, the great book of Human Nature. And surely there is no other book, the Bible alone excepted,

or I should rather say, the Bible with it, that will better fit a priest for his calling. By reason of this lifelong study and his sympathetic knowledge of men, Father Weldon as a pastor towered head and shoulders above men more learned than he, men versed in languages and wise in the lore of books. His knowledge of human nature was largely the secret of his power. Add to this the fact that he was one of nature's noblemen, a courtly, gracious, kindly man, a gentleman in the truest sense of the word. Add, also, his cheerful, cheery optimism and his magnetic personality. Add, again, his heart, a heart big enough for all, a heart that was warm and ever pulsing with the spirit of the Good Samaritan that knows not distinction of race or creed. When the call of distress came to him he did not stop to ask, 'Are you white, or black; are you Jew or Gentile?' but he went and ministered and was glad in the service without thought of reward. When those he served were grateful, he loved their gratitude; when they were ungrateful, he seldom complained.

"He used often to sum up his knowledge of men and his philosophy of life in homely phrases. For example, when things went wrong and we younger men less wise were out of humor or inclined to scold, he would say to us, 'You can catch more flies with a spoonful of honey than you can with a barrel of vinegar,' or he would say, 'Que voulez vous,'—what are you going to do, you must take people as they are and not as they ought to be.

"He was ever loyal. He was intensely loyal. Few men exemplify in their lives more perfectly than the admonition, 'A friend thou hast and his affection tried? Grapple him to thy soul with hooks of steel.'

"At times he was a most efficient preacher. And yet, unless he was well prepared, his language was often imperfect. He had none of the technical skill of the rhetorician. He lacked the polish of the orator, he had not even the tricks of the popular speaker, but his sermons had qualities that are better than these, the qualities of heart and of conviction. Often have I heard this declaration, 'The best sermon I ever heard was one Father Weldon preached at my mother's

funeral.' On such occasions the power of his feeling was pervasive. His hearers knew that his sympathy was sincere and deep and true. They knew his kindly heart. They had seen, perhaps, as I had seen, so often, the mist of tears in his eyes, and heard the break in his voice when he made another's grief or pain his own.

"And so, my dear friends, I might go on and on. Pondering what best to say to you today, I unroll the scroll of memory back through the years of my service under him and of my life with him and I feel confused and embarrassed by the rich abundance of pleasant and inspiring recollections, incidents and evidences of qualities I have named and of many others just as fine. You would appreciate them, I know, as I do, but I have talked enough.

"I wish that I could have done better. Oh, if I could but delve into the depths of your grieving hearts today, if I could but garner the treasures there concealed—treasures of love and high regard, sense of loss and pain of parting, if I could weave these treasures into fitting words and becoming phrases, then, indeed, could I lay upon our dead father's coffin a verbal tribute adequate to his worth. Surely we may apply to him in truth that oft-quoted beautiful phrase, 'If every one to whom he did a loving kindness were to bring a blossom to his grave, he would sleep tonight beneath a wilderness of flowers.'

"My dear people of Holy Trinity parish, you will never, I know, forget Father Weldon, but the only memory that will mean anything to him, now that he is gone, will be the remembrance that inspires to prayer. We hope, in truth, and have reason to hope that he enjoys even now his eternal reward, but though he was, indeed, a priest of God, and served his Divine Master through long and faithful years, he still may need our prayers. For the priest, after all, is still a man, frail and human, subject to temptations, compassed with infirmity. He is but a fragile vessel to whose keeping has been entrusted treasures more precious than the gold of Solomon or the jewels of Sheba's queen. He is the minister of Christ, the guardian of Christ's interests here in this world, but shepherd of priceless souls. He may well tremble at the

thought of judgment for he must render a more exact account of a far greater stewardship than other men. On the other hand, of course, he has reason to hope that he will find in the court of Heaven many advocates to plead his cause—the Blessed Mother of God, the angels and saints whom he loved and honored and invoked on earth, the lily-white souls of the little children whom he prepared by Baptism for entrance into Paradise, the souls he helped in Purgatory, and many mayhap whom he released from the torment by his Masses and his prayers, the souls of those whom he saved from damnation by loosing them from the bondage of sin and confirming them in the way of holiness and grace in the sacrament of Penance. Besides, he has reason to expect that his faithful people whom he has left behind will be loyal even in death and will send wave on wave of supplication beating on the great white throne of Heaven and pleading for him. Had Father Weldon been granted a last word to his friends I doubt not that word would have been ‘Remember me in your prayers.’ Indeed, his very last word to his Bishop, the day before he died, was ‘Pray for me.’ Could he speak to us now, perhaps his word would be the same, ‘Pray for me.’ Let us then coin our sorrow into the gold of prayer. God grant him rest! May his gentle spirit find joy and sweet repose in the loving arms of the Divine Master whom he served. And do thou, oh friend and shepherd, pray for us. Plead with the Father for His wandering children here below. Pray that when our summons comes we may be ready, that our souls be bright and fair as we believe thine to have been, and that one day we may meet to share forever the ineffable joy of Christ’s eternal Kingdom.”

Pantagraph, May 19, 1924:

Yesterday morning at 8 o’clock solemn requiem High Mass was celebrated by Rev. Father Medcalf, attended by 800 school children of Holy Trinity and the faculties of St. Mary’s School and Academy and many adults.

“Father Shea preached the sermon, during which he called attention to Father Weldon’s great love for the children. He

Holy Trinity Parish

said, 'In fact, on the day of his death, he sat in his accustomed chair looking out the window that overlooked the school yard. It was just at the hour of dismissal. The last sound that greeted his ears, probably, was the gleeful shout of the children on their way home. The last sight that greeted his eyes was the happy children at play as they scampered from the confinement of the class room into the freedom of the sunshine.

"He loved innocence and the bubbling energy of the child. And so no matter what ceremonies may attend his burial, no matter the dignity of the personages who may come to express their respect, you children may be certain there will be none who are more dear to the heart of Monsignor Weldon than you. And if you would pay back with your love and build in your hearts for him a lasting shrine each day you will lay a few bright garlands—and there is no garland that would please him more than the childlike prayer lisped by his little ones."

To all this I could not add anything. It would be an anticlimax. God rest his resolute and kindly soul.

During the years of Father Weldon's pastorate, assistant priests assigned to Holy Trinity Parish were the following:

1879-1880, Rev. Bernard M. Corley

1879, Rev. M. F. Kelly

1880-1881, Rev. David J. Hogan

1882-1883, Rev. J. J. Grogan

1883, Rev. E. Ryan

1884-1887, Rev. James J. Quinn

1887-1888, Rev. E. L. Spalding, Rev. D. O. Dwyer

1888-1889, Rev. James J. Shannon

1888-1890, Rev. Thomas J. McKinnery

1891, Rev. J. P. Barry, Rev. P. Dillon

1891-1893, Rev. Patrick Griffey

1893-1894, Rev. Joseph S. Kelly

1894-1895, Rev. Thomas D. Kennedy

1895-1897, Rev. J. P. Parker

1897-1899, Rev. Richard F. Flynn

Pastorate of Rev. M. Weldon

1899-1901, Rev. M. F. Abbott
1901-1903, Rev. Wm. P. White
1901 (three months), Rev. S. N. Moore
1905-1906, Rev. A. A. Stapleton
1906, Rev. T. F. Monahan
1907-1911, Rev. T. J. Fitzgerald
1907, Rev. C. H. Medcalf
1909-1910, Rev. Enos H. Barnes
1911-1915, Rev. John M. Sheedy
1912, Rev. Peter V. Egan
1913-1916, Rev. T. B. O'Brien
1916-1919, Rev. Martin J. Spalding
1918, Rev. J. Vincent Greene

Administration of Rev. Chas. H. Medcalf

MARCH 19, 1919—JULY 12, 1924

The story of Father Medcalf's administration has been told in greater part in our story of the Pastorate of Msgr. Weldon, because all of it was intertwined with the later days of the good Monsignor. However, a few items of interest may appropriately be added.

Father Medcalf was born near the town of Knottsville, in what is now the Diocese of Owensboro, Kentucky, on September 15, 1879. After completing his studies in the grade school there, he made his classics and philosophy at St. Mary's College, Kentucky, and at Notre Dame University. His theological studies were made at St. Meinrad's Seminary in southern Indiana. When these were completed he was ordained in the Cathedral, Indianapolis, on December 23, 1906.

Father Medcalf came to Bloomington as assistant to Father Weldon about February 1, 1907, and remained there for about four years. While in Bloomington his charming manner and exceptional literary ability won him ready recognition as a pulpit orator and after dinner speaker. By his filial devotion to Father Weldon he won the love and admiration of his pastor.

Bishop Dunne was quick to recognize Father Medcalf's talent and ability. Accordingly, in November, 1911, he called him to Peoria to become the Chancellor of the Diocese. That office he filled very sympathetically and capably. As a reward for his faithful and efficient service, Bishop Dunne promoted him to become pastor of the Immaculate Conception Church, at Ohio, Illinois, in September, 1914. Father Medcalf's next promotion was to the Parish of St. Patrick's at Urbana, Illinois, in November, 1917.

Because of the serious condition of Msgr. Weldon's health in the early part of 1919, it became evident that something should be done to assure the stability of Holy Trinity Parish in Bloomington, and accordingly the Bishop appointed Father Medcalf to be administrator of the parish there.

Father Medcalf did his utmost to make the declining days of Msgr. Weldon as happy as possible. He also endeavored to serve the parish as best he could. His tenure of office was to some degree tenuous, depending on the length of life of Msgr. Weldon. He might have hopes of succeeding him but he could not count on that. Consequently we may well excuse him if he did not undertake to assume over much responsibility. The death of Msgr. Weldon might be expected at any time in those days. It was natural that there should be an attitude of "let us wait and see." He could hardly be expected to show much initiative, however desirable that might be. Then, too, his own health was not very rugged. He was never a strong man physically. All things considered Father Medcalf was at least fairly successful as administrator.

During the summer of 1922 he arranged with the Dominican Sisters to buy the Milner Block, where the Trinity High School now stands. The price agreed upon was \$25,000.00, which was just about what it had cost the Sisters, including paving and sewerage taxes. However, it did provide a magnificent site for the new High School. The Dominican Sisters had bought this property with the idea that they might build a new and larger academy there, but, discerning the trend of the larger parishes to build their own high schools, they wisely saw the futility of duplication of effort in the same parish. Beside that, was the fact that they were heavily in debt, because they had recently built the now renowned Rosary College in River Forest, Illinois, and they needed funds badly. Their good judgment in making the sale of the Milner lot proved a blessing for them and also for Holy Trinity Parish.

When Father Medcalf published the *Annual Statement* of the parish for the year 1922—which of course was in January, 1923—he issued a very significant letter to the congrega-

Holy Trinity Parish

tion as a preface to that *Annual Statement*. A careful reading of it will be rewarding in getting Father Medcalf's appraisal of the lowering tone of the people of the parish. It well deserves a place in our story.

"My dear People:

"With the consent and in accordance with the instruction of the Right Reverend Bishop, we are purchasing The St. Joseph's Hall property from the Dominican Sisters. The price agreed upon is \$25,000.00 net to the Sisters. In the judgment of those who ought to know, this is a fair and equitable price. The property occupies an entire block, and will be a magnificent site for a new school. Probably before this Annual Report reaches you, the deal will be closed, and the property owned by the parish.

"The purchase is by far the most important step thus far taken toward the realization of the New School. But we have yet a long, long way to go. The Building Fund which has been slowly growing these last few years, is completely absorbed by the purchase, and we assume a debt of \$4,500.00. Besides this obligation, there are city assessments against our properties for the paving of Main and Locust streets. These assessments total about \$4,500.00. (One installment has been paid.) So we are \$9,000.00 in debt. It is the first time in fifteen years that Holy Trinity Parish has been in debt.

"Thanks to your numbers and to this freedom from debt, your Parish obligations have rested easily and lightly upon you during these years. I wonder whether or not you realize that this is true. I do hope that you have not been spoiled by this period of ease. Your fathers have bequeathed to you a magnificent heritage, material and spiritual. In the building of your great Church, your beautiful rectory and your school, they cheerfully assumed burdens and made sacrifices greater than you, probably, will ever be called upon to make. And in the pride of worthy achievement and in the comfort of duty done, they knew no regrets, but were whole-heartedly glad.

"I remind you of this heritage in the hope that it may

inspire you to imitation. If you will face the problems of this present debt and the ever more pressing need of a New School with the same living Faith and self-sacrificing zeal with which your fathers strove and builded for themselves and you, you too will find joy in the task; and you, in your turn, will hand down an even richer heritage to the generations that come after you.

"As to ways and means, since most of you derive your income from salaries and wages, the most practical method of paying off the present debt and of restoring our Building Fund is, undoubtedly, through the medium of a monthly subscription envelope. This plan will be inaugurated in May or June of this year.

"I close by repeating what I said to you one year ago: 'Your parochial school has made Holy Trinity parish what it is today. The strength and virility of Catholicity throughout the United States is due to the parish schools more than to any other human factor. Do you personally believe in Catholic Education? Are you willing to prove it by the sacrifices you can make for it?

"Please be ready, therefore, to help in this splendid cause—to help by word and by example—but, most of all, by your own generous, unselfish giving.'

"Faithfully yours in Christ,
Charles H. Medcalf,
Administrator."

In the summer of 1923, Father Medcalf, cooperating with the Dominican Sisters, initiated the first Commercial Class in the old St. Mary's High School. The following financial statement for that year is worth recording:

"THE BUILDING FUND—THE ST. JOSEPH'S HALL PURCHASE
(THE MILNER BLOCK)

"April 2, 1923, Holy Trinity Parish purchased the St. Joseph Hall property from the Dominican Sisters for \$25,000.00 cash. Our Building Fund, securities and accumulated interest, were taken over by The American State Bank for \$20,910.68.

Holy Trinity Parish

[Evidently there were not many, if an 'G' Bonds among those contributed. Most probably they were almost all, if not all, 'E' and 'F' Bonds. And it did make a big difference.] Four thousand dollars was advanced by the Bank as a loan. These two sums, with \$89.32 from the Parish Account, made up the \$25,000.00 needed for the purchase.

“DEBT AND SCHOOL FUND OF 1923
Receipts.

Monthly collections	\$ 9,654.90
David Hayes Estate	25.00
Lena Scanlon Estate	100.00
Commercial Course Donation	435.00
Total	<hr/> \$10,214.90

Expended

To Parish Account	\$ 89.32
American State Bank note	4,000.00
Interest on same	89.85
School Improvements:	
Carpentry and Lumber	1,118.97
Plumbing	360.57
Painting interior	1,500.00
Tin work	258.78
Glass, hardware and sundries	405.07
Commercial Course:	
Typewriters	460.00
Desks and chairs	398.75
Filing cabinet	30.90
Total,	<hr/> \$ 8,702.31
Balance,	1512.59
	<hr/> \$10,214.90”

Subjoined Note: “Jan. 2, 1924 we paid in full the balance of our City paying assessments amounting to \$3947.14 which

practically wiped out our comfortable balance for the year 1923.

The Pierce Dooley Chimes account is to date \$1,520.33

Donations to the Commercial Course \$ 435.00"

In a footnote to his *Annual Report*, Father Medcalf gave this kindly "boost" to the graduate of the first Commercial Class of old St. Mary's:

"*Announcement* — On page 20 of this book appears a group picture of our first Commercial graduates — one handsome young man, and seven charming girls. These fledglings from our little nest will be ready to try their wings in the great business world this coming June. We are confident that in character, in personality and in technical training they will compare favorably with the products of older and larger schools."

It was exceptionally fortunate that the first teacher of the Commercial Course was the ever to be remembered Sister Marie Immaculata, whose competency was the admiration of the administrator and his assistant. She was a vital and extraordinary instructor, stimulating that first Commercial Class to attain a performance which she well knew was the standard requirement in the business world. The Class carried too the senior liberal arts courses. Sister achieved what would seem to be the impossible. All who knew her in after years, clearly recognized her as a teacher of outstanding ability, and at the same time as one of the most humble and pious of the good Dominican Sisters at Holy Trinity.

In the first half of 1924, Father Medcalf had the interior of the church washed and cleaned by experts. It was surprising how the renovation restored the beautiful lines and colors of the original decoration. The work was done under the supervision of the exceptionally capable decorator, Mr. Melario. Father Medcalf also contracted for the repairing and re-leading of the church windows. He paid for the cleaning of the interior of the church and over half of the cost of repairing on the windows, but in doing so was obliged to use up the balance of the Building Fund, and also the Pierce Dooley Chimes Fund. The work on the windows was not

Holy Trinity Parish

completed when the successor Msgr. Weldon was appointed in the latter part of June, 1924.

When the appointment was made, Father Medcalf was assigned to the parish of Cullom, as pastor, where he remained from July 12, 1924 until July 14, 1932. Then he was appointed pastor of St. Patrick's Church at Ottawa. Because of a rather sudden discovery that he had a rather serious case of tuberculosis, he was obliged to enter the Highland Sanatorium in South Ottawa on June 18, 1945, and Father J. P. Farrell was placed in charge of the parish as Administrator.

Unfortunately, Father Medcalf's health did not improve, even under this expert treatment, and so he tendered his resignation as pastor of St. Patrick's, Ottawa, in the latter part of April, 1946. He bore his affliction with true Christian fortitude. During the five years of sickness, he was a model of patience and resignation to the will of God. The nurses and doctors admired him greatly. At times his suffering was acute enough to try any brave soul. He declined in strength and finally passed to his eternal reward on August 17, 1950. He was buried from St. Patrick's Church, Ottawa, on August 21, and interred in the Catholic Cemetery. His dear friend and former companion at Holy Trinity, The Reverend Enos H. Barnes, pastor of St. Mary's at Moline, was the celebrant of the Solemn Requiem High Mass, and the Reverend William Cleary of St. Ann's Parish, East Moline, preached Father Medcalf's funeral sermon.

Assistants to Rev. Charles H. Medcalf, Administrator:

1919-1921, Rev. Martin J. Spalding

1921-1924, Rev. T. E. Shea

Pastorate of Rev. S. N. Moore

JULY 12, 1924 — JULY 1, 1948

Previous to coming to Bloomington I had served as pastor in St. Patrick's, Urbana, St. Patrick's, Merna, and St. John's, Clinton. In the latter place I had built the present St. John's Grade School.

It was generally understood among the priests of the diocese, even before the death of the Right Reverend Monsignor Weldon, that his successor would have to build a new high school. A high school department had been opened in part of the building of the old St. Mary's (now known as Trinity Grade School) a good many years earlier. Some time before Father Weldon had his first stroke in 1918, he had succeeded in getting his high school recognized by the Illinois State Normal University and the University of Illinois. However, there had never been any large number of Catholic high school students registered there, chiefly because there was not room enough to take care of many. Of course there were other reasons for the small enrollment. The Bloomington High School offered opportunities for athletics, band and orchestra training, and in these fields the old St. Mary's High School could not compete.

It may have been as early as 1920 that high school inspectors from the University of Illinois and from the Department of Education in Springfield became critical of the inadequate facilities for high school work in old St. Mary's. The standard for high schools had been raised very considerably during the preceding decade, but the equipment for teaching physics and chemistry was woefully insufficient in the old St. Mary's, and as for a library, it was almost non-existent. It is

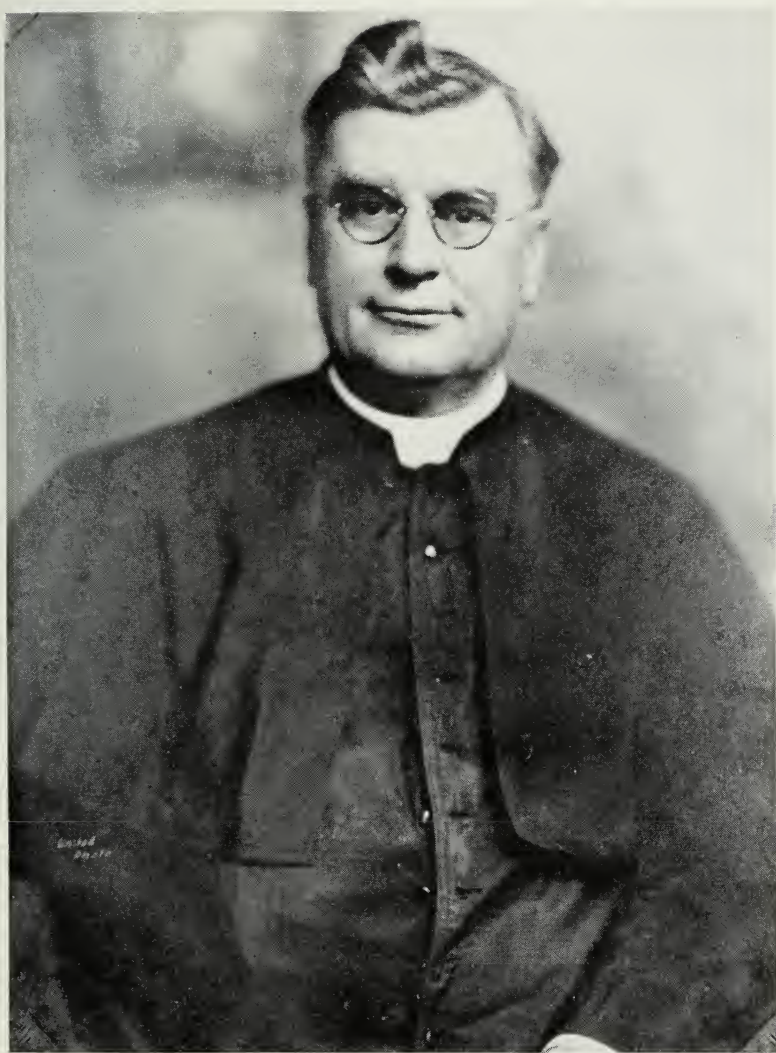
not surprising, therefore, that the high school inspectors reported unfavorably to the University of Illinois, and the University requested that the defects be rectified as soon as possible.

The situation at Holy Trinity was abnormal. Monsignor Weldon was an invalid. When Father Medcalf took charge, as administrator, he could hardly have been expected to enter upon so large a building program as a high school. Father understood very well that Monsignor Weldon might die at any time and he might not be appointed Monsignor's successor. Father was prudent in waiting for future developments.

The role of the Sister Superior, who was also principal of St. Mary's High School, was a difficult one for the several subsequent years. The University of Illinois and the Illinois State Normal University were threatening annually to withdraw their recognition of St. Mary's High School unless proper adjustments were made at once. Patiently the Sister Superior would explain the abnormal situation, express the hope that a new high school might be started soon, and plead for a postponement of any drastic action. This situation continued for several years. It could hardly be hoped that it would continue indefinitely. The priests of the diocese, learning of the inspectors' criticism, were aware at the time of the death of Monsignor Weldon that his successor would have to build a new high school.

After the death of Monsignor Weldon all priests of the diocese who were eligible for an irremovable rectorship were officially notified by the Chancery Office, and invited to send in their applications. I sent in mine. I did not expect to receive the appointment for there were many priests my seniors, and much more deserving. So my application was a sort of "Barkus is willin' ". But I did feel that, if appointed, I would do the best I could, and with God's help, might succeed. I was greatly pleased to get the appointment, and took charge July 12, 1924.

Soon after beginning my new pastorate, I realized that certain changes in conduct and financial practice would be highly desirable. Unfortunately it had been the custom of a considerable number of the younger men to assemble dur-



REV. S. N. MOORE, 1924

ing Mass in the rear of the church, in a large space without pews. These men would get down on one knee for the Consecration, but they, unmindful of liturgical practice, remained standing during the rest of the Sacrifice. Obviously they found it difficult to assist at Mass with devotion or to listen to the sermon with much attention. Four ushers were appointed for each of the Masses, and these ushers were instructed to be on time and to get the delinquents into pews as they came into the church. Many of the young men were obstinate at first, but the pastor finally persuaded them of the propriety of going into the pews.

Another important change was to initiate the use of Sunday envelopes for church support, instead of continuing the antiquated and inefficient method of pew rent. In the smaller parishes, where there are only two Masses on Sundays, pew rent may work very well provided there is an adjustment made to get all parishioners to pay according to their income. This can be done, of course, and was being done before there was any thought of the Sunday envelope system.

In a parish like Holy Trinity in 1924, where we had four Masses each Sunday, the pew rent system did not work satisfactorily for the simple reason that there were not enough pews to rent one to each family. The usual plan, up to that time, was to rent a pew to a family. The pastor or his assistant would soon learn which Mass the family attended regularly, and when some other family wanted to rent a pew, it would be asked which Mass it would probably attend. Arrangement would be made to put the second family in with a family which came to some other Mass. This system in time led to complications and dissatisfaction. In 1924 the Sunday envelope system was being used in many parishes and proved very satisfactory. However, some of the older members of Holy Trinity parish did not like the idea of giving up their pews. In some cases these families had occupied certain pews for many years. In fact there were instances where the parents of that middle-aged generation had rented those pews for years, and so the children regarded the pews as their church home. In such cases I had to inform the parishioners that I

Holy Trinity Parish

would put a sign on their pews, marking them reserved, but stipulated that would be reserved only until the celebrant had entered the sanctuary. The conditions, of course, had to be explained to the congregation so that all would understand that they might occupy reserved pews after the stipulated time. This compromise seemed to satisfy all concerned, and the plan worked.

In addition to providing the congregation with pews, the Sunday envelope system had the definite advantage of encouraging each contributor to support religion in proportion to his income.

One big problem confronting me from the start was to get something like a parish directory, or at least a fairly complete mailing list. There was not anything of the kind available. An effort to obtain a census of the parish had been attempted in 1919 but it was far from complete. That census was revised somewhat in 1921-1922, but the revision left much to be desired. Many addressed envelopes used for a special collection were found in a desk upstairs in the rectory. This discovery helped to supplement the information we had, but the need for a new census of the parish was apparent.

The Reverend T. E. Shea had been assistant to Father Medcalf for three years and so knew the parish fairly well. Deciding that he and I would do what we could about getting a fairly complete census, we set to work on that project. However, with the regular parish work: Holy Communion to the sick, visiting the sick in hospitals and homes, religious instruction in the schools, funerals, and marriages, the taking of a census was an almost impossible task, but we did promptly what we could.

I had planned to put the Sunday envelope system into effect January 1, 1925. There was much preliminary work required. It was deemed advisable to have pledge cards printed, providing a pledge for annual church support, and also a pledge for the new high school, to be paid within the years 1925 and 1926. With the help of an advisory committee, an effort was made to determine what would be a fair contribution for each of these two purposes. These amounts were



REV. T. E. SHEA, 1924

indicated on the cards intended for individual parishioners. Then, with the help of Father Shea, the parish was divided into twenty-five sectors.

I arranged to have a dinner served to all canvassers at one of the hotels for the next five Sunday evenings. The first was for an instruction on what they were to do and the general plan of the campaign. Two men were assigned to go together, — like the early disciples, — to canvass each sector, and to report their success at the following Sunday evening dinner. As was anticipated, some did well from the start. Success required the proper background and conviction to talk up the project; many failed.

When the canvass was completed and all pledge cards turned in, the result was rather discouraging. I called my advisory committee together again, and they suggested that I should send out letters to all those who had failed to pledge the amounts the advisory committee had deemed proper and had placed on the pledge cards for the canvassers. The response to my letter was not completely discouraging, but it was evident that I should have to call on many personally and persuade them, if possible, to increase their pledges. As every pastor who has had a similar experience well knows, this type of persuasion is an odious and onerous piece of work.

It may well be observed here that to get pledges to build a church is hard enough, though presumably every member of the congregation should be interested in such a project. To get pledges to build a school, either a grade school or high school, is a vastly more difficult matter. Most unreasonably some will say: "My children have finished school. I am not interested." An old bachelor or an old maid may say: "Let those who have children to send there, build the school." It is needless to observe that the people who have children to send to school are the least able to pay for a school. Such a self centered attitude is absolutely reprehensible and evidences an utter lack of Christian charity in assisting a most deserving cause. Alas, that any presuming to be Christian would be so selfish and miserly!

The cold fact was, as the gentle Father Medcalf had in-

Holy Trinity Parish

timated in his prelude to the *Annual Statement* of 1922, the people were spoiled by getting off too easily in the later years. They were no longer the generous contributors of former days. Too many were selfish, fond of pleasure, had money to spend in taverns and dance halls, but were penurious in their support of religion.

However, there were many things to encourage me. I knew that although there were too many slackers in the parish, there were also many really good and generous people. One man especially gave me great comfort, Michael G. Gilmartin, a very fine Catholic gentleman living on North Mason Street. He was a sufferer from asthma. One day he told me that he had made his will and was leaving all his property to his wife during her lifetime, but after her decease it would go to Holy Trinity Parish. He did not have any children. His wife was a convert and unfortunately hardly of ordinary mentality. It was believed at the time that perhaps her relatives influenced her, after the death of her husband, to renounce his will and claim her one-half of the estate in addition to homestead. She was perfectly within her legal right to do this.

Considerable of the property of Mr. Gilmartin's estate was in houses, lots, and some perfectly good bonds and farm loans. He had other bonds that were not so good. When a final settlement was made, after deducting attorney's fees and administration charges by the bank, the parish received as its share of the estate \$53,344.90. This amount was not paid immediately for some of the bonds would not be due for some years. Notes secured by mortgages on farm land could not be collected until as late as 1944. The security was good but it necessitated delay to realize on it. The same was true of the Mrs. Catherine Kenney and her sister, Margaret Boler's estate. Later on, the estate of Mrs. Ellen O'Hara suffered a similar experience.

For the sake of the record, as Al Smith frequently said in his campaign addresses of 1928, I deem it proper to record here the eventual value of all bequests to the parish of \$100.00 or more during my time as pastor:

Pastorate of Rev. S. N. Moore

BEQUESTS AND UNUSUAL CONTRIBUTIONS OF \$100.00 OR MORE

Estate of Michael G. Gilmartin,	\$ 53,344.90
Estate of Rt. Rev. Msgr. M. Weldon,	8,090.30
Estate of Mrs. Margaret Flanigan, Streator, Ill., (Father Moore's aunt. She had previously given \$1,300.00, not included)	20,000.00
Estate of Pat Powers, 505 E. Mulberry St.,	15,531.61
Estate of Margaret Boler and Mrs. Catherine Kenney,	15,838.90
Estate of William Morrissey,	5,000.00
Estate of James Mooney,	3,000.00
Estate of Mrs. James Mooney,	500.00
Estate of Mrs. Ellen O'Hara,	6,251.68
Estate of D. F. Madden,	2,000.00
Estate of Maurice F. Raycraft,	1,000.00
Estate of Miss Ellen T. Raycraft,	1,000.00
Estate of James Powers,	1,000.00
Estate of Mrs. Ellen Hayes,	500.00
Estate of Thomas Dixon,	1,000.00
Estate of Ned Ryan,	3,321.54
Estate of Alfred Dillon,	1,000.00
Estate of Mrs. Catherine Ellen McLaughlin,	1,000.00
Estate of John J. Morrissey,	1,000.00
Estate of William McGraw,	2,393.46
Estate of Stephen E. Cotter,	500.00
Estate of Mrs. Anna Mulhearn,	400.00
Estate of Miss Margaret Connolly,	924.65
Estate of Wm. H. Conley,	225.50
Estate of Mrs. Elizabeth Dunn,	200.00
Estate of Miss Mary Martin,	100.00
Estate of Frank Ryan,	600.00
Contribution, Thos. O. Moore, Ottawa, Ill.,	6,100.00
The pastor contributed besides several Christmas collections,	7,000.00

Total,	\$158,822.54
--------	--------------

Holy Trinity Parish

Most of the above names will be readily identified by the older members of the parish. Perhaps only the older members will be greatly interested.

Looking back over the years, I now feel extremely thankful to Almighty God for His wonderful assistance, and I am exceedingly grateful to the many pious and charitable people who have been so generous in helping me. May God love and cherish them forever!

I recall, with a sort of wry satisfaction, that when the plans, blue prints, and specifications for the new high school were in my study, and while I was looking them over, I was visited by two clerical friends from the eastern part of the diocese. One of them was regarded as a very practical and realistic sort of pastor. He had been pastor of moderately large parishes for many years. As I explained my plans and the probable cost of the new high school, this good priest came up with the very practical question: "Where do you expect to get the money?" I haltingly explained that I hoped to get considerable in the way of bequests for the project. I was almost dismayed when he said: "Father, I have been a pastor for almost forty years and I never yet have received a dollar in the way of a bequest for the parish." But I was still hopeful. God inspired good, pious people to help to make my dream come true. May God reward them in eternity.

In planning the new high school, great credit must be given to the architect, Mr. A. F. Moratz. He was competent beyond question. He was most patient in cooperating with the pastor and the Building Committee, and in one case at least his cooperation was given against his better judgment, and that of the pastor and the entire Building Committee, except one member. The issue was: Shall we accept the bid to heat the building by hot air or by steam? The hot air system would save us about \$8,000, and that was a sizeable sum when the parish needed to save every dollar possible. But would the hot air system be as efficient as the steam and ventilating system as proposed in the other bid? We were assured that it would be equally good. The pastor, architect, and Building Committee visited several schools where the hot air

system was used. Everything seemed to be satisfactory in those places, and so the decision was made to put in the hot air system. More than once since then I wondered if we were not tricked somewhat. We did not know how hard the janitors might have pushed the furnaces in those buildings for several days and nights before our inspection.

After twenty years of experience at Holy Trinity — from 1928 through the winter of 1947-1948 — I have reason to believe that this installation of the hot air system was a big mistake. It is the one big defect in building Trinity High School. Steam provides the adequate channeling of heat to where it is needed. The electric power required to run the 1500 horsepower motors for the two large fans used in the hot air system was and continues to be considerable. Probably more coal is also required, and there was always less satisfaction. Very likely the initial saving of \$8,000 was pretty largely absorbed in those twenty years.

The hot air system works very well in the church. It has the advantage of distributing the heat evenly throughout the building, and obviating the necessity for radiators in the central portion of the church. In fact, floors, walls and pews are all warmed perfectly. There is, however, a vast difference between heating a large church and a large high school.

In the planning of Trinity High School, the architect often had questions to ask me as to my preferences. Quite naturally I realized that my Sister Superior, Sister M. Januarius, and the teacher of the Commercial Course, Sister Marie Immaculata, knew more about what was desirable than I did. Father Shea also was very helpful in his suggestions. They all worked in unison to provide the best they could, endeavoring meanwhile to keep expenses down to the minimum. The expenditure required appeared so large to me that I never hoped to have it paid off in my time, but fortunately I concluded that a project of this kind might well be carried on as a part of the burden to the next generation.

It was indeed fortunate that so competent a teacher as Sister Marie Immaculata became the first teacher of the business course in the old St. Mary's High School. She knew

what was required of her graduates, and she had the tact and drive to get the work done. In fact, after the first couple of years, her graduates were in great demand at the Chicago & Alton Railroad offices, at the State Farm Insurance Company office, and elsewhere. During the presidency of Dr. David Felmley, of the Illinois State Normal University, Professor Arthur R. Williams, director of the Commerce Department, established relationship with the Business Department of Trinity High School. Under the supervision of a critic teacher, Normal University students in the Commerce Department could elect to do their practice teaching in business subjects taught in Trinity High School. This arrangement for student practice teaching has continued down to the present time.

When Sister Marie Immaculata was taken away from Trinity High School in 1931, she became a faculty member of Aquin High School, Freeport. Later she taught in Cathedral High School, Omaha, Nebraska. In 1934, she went to Rosary College. Her students at Rosary College, by distinguished work, continue to maintain for her an unbroken record of excellent teaching.

Sister M. Januarius came to teach in the old St. Mary's High School in 1922, a couple of years before Sister Marie Immaculata initiated the business course there. Of all the good and saintly Sisters I have ever known, there was no other the equal of Sister Januarius. She came of a very talented and religious family. One of her sisters, Sister Rosalyn, was a Sinsinawa Dominican Sister, also. She lived less than a year after Sister Januarius' death. They were the sisters of the great Arthur F. Mullen of Omaha, Nebraska, who fought and won the noted Oregon School Case before the United States Supreme Court about the year 1925. But Sister Januarius did not need to bask in the light of her distinguished brother. As Sister Superior, when occasion arose through the sickness of one of the Sisters in the High School, she could step in and fill the vacancy. It did not matter what the subject was. And when the laundry work had to be done on Saturday, she was there helping with that. Not infrequently did she assist in the

kitchen, in evenings, perhaps, or on Saturdays and Sundays. Humble and willing as the most pious novice, she edified her Community more by what she did than by what she could ever have said. It was our good fortune to have her as Sister Superior from 1925 to 1931. After that she was appointed Visitor for all the schools taught by her Community. I well remember her great delight when she came back to Holy Trinity Parish on her tour of inspection.

Sister Januarius never lost any of her deep interest in the schools of Holy Trinity. In fact it was probably through her interest that we secured so very many competent and outstanding teachers for our schools.

But the dear, good Sister Januarius, with all her energy and zeal, finally broke under the strain. In the latter part of 1945 she was sent to the Mayo Clinic at Rochester, Minnesota, for a check-up. The decision was: "She needs a good long rest; her heart is weak. The Mother Superior, Mother Mary Samuel, did all she could to provide this convalescence, but Sister's health gradually declined. She bore it all with saintly resignation. She died on April 6, 1946. I am happy to produce a copy of the sermon preached on the occasion of her funeral by her dear friend, the Reverend Thomas E. Shea, pastor of St. Mary's Church, Pontiac, at that time.

" 'We fools esteemed their life madness and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints'.

"So said the prophet in the Book of Wisdom. It is very seldom that the world looks upon the Catholic Sisterhood in any other way than as the prophet said: to consider Sisters fools whose lives are empty and worthless — and, perhaps, as far as the world is concerned, that is true.

"Our Sister Januarius has never contributed anything to the world that might make her stand out in perpetuity as a great figure. There will never be any monuments erected by this small, petty world or ours to Sister Januarius or any of her Sisters in the convent. There will be, and there have been monuments of granite, marble, stone, and bronze raised to very many small, insignificant personages, or supposedly great

figures, that govern the world of yesterday, or today, or tomorrow.

"Sister Januarius, or any other Sister in all this wide world, went quite calmly on her way, not marked — and without any monument —, and yet these Sisters contributed much to the progress of the world, inasmuch as they have stemmed the tide of what a lot of statesmen and supposedly great men have unloosed.

"The world is pretty much sick of theorists, experts-that-would-be, men and women who supposedly make and unmake the tide that flows, pretty much sick, unto death even, of economists, sociologists, and supposed philosophers who have troubled this world for, lo, these many centuries, and particularly in the last two or three decades. But the persons who have held the world together — as far as it is held together — are women like the lady in whose respect we are gathered here this morning. Hers was a rather insignificant world, as every Sister's is — insignificant as far as the world considers significance. She was merely a teacher, but how important is the work of a teacher!

"The Sister-teacher is — and particularly was it true of Sister Januarius — a partner with the Divine. God creates souls, but into the hands of teachers He gives these souls to be molded, and formed, and shaped. No one — I can say this without doubt on the part of anybody — no one has acquitted herself of that position of partnership with the Divine as worthily as did Sister Januarius. She took the clay that was given her and molded it — into some of you Sisters who are here today because of her ideals. It was Sister Januarius who gave you ideals in a perfectly quiet, unassuming sort of way. The world would call her a fool. But there can be no greater compliment than to be called a fool by the world.

"That is her great monument, your great memory, a fool that has loved unto folly, a fool that in all her days has done never a prudent thing, because she never counted the cost, nor reckoned the harvest of her mighty soul. Great people are great only in as far as they are quite content to scatter the seed, knowing that somewhere, some day, somebody will

reap the harvest. That was what Sister Januarius was — content in her quiet way to scatter seed — not reckoning the cost, and letting God bring in the harvest. She could truthfully think: What I have done I have done to the best of my ability,— the rest is in the hands of God. Suppose that when I die there is no monument, no shaft of granite or marble raised above my head: I am content only to know that I have sown the seed. Someone else shall garner the harvest tomorrow — some tomorrow — that is all I ask.

“I don’t think you could possibly have a greater inspiration for community life, a greater ideal of unselfishness, than you have had in the life of Sister Januarius. You haven’t lost anything greater than you have lost in this lady whom we are burying this morning. Ruskin said in some place that we are rather foolish to scatter roses before those whose paths we think most happy, but in the life of a good woman the roses are not scattered before — they rise behind her steps. ‘Her feet have touched the meadows, and left the daisies rosy’. ‘Even the light harebell raised its head, Elastic from her airy tread’. The meadows are green because a noble lady has passed.

“That is true of this noble lady — she has passed by and every place she went she left the meadows blooming, meadows that might have been dead or might have been just the unenriched grass, and suddenly behind her footsteps the roses bloomed — the roses of nuns and priests — good men and good women. Sister Januarius did not pay very much attention to the harvest. She didn’t need to. She was the type of woman that did not need to pay very much attention. She and God walked together.

“I think that all of us — all of us priests who are here today — and I have known her for twenty-five years — I think all of us feel this way: You people, you Sisters of St. Dominic at Sinsinawa have suffered your greatest loss, except inasmuch as her memory, her influence, her idealisms shall continue on even to the youngest novice.

“Sister Januarius shall be a character with a history all her own among the Dominican Sisters here at Sinsinawa. Her

whole spirit pervades this place, and so it shall be until memory no longer lingers. A fool in the eyes of the world — but only by the wisdom of such of God's fools is the greatness of the world made.

"Some day, perhaps, we shall come here to a shrine to kneel in humble petition before the statue of Blessed Januarius and ask her intercession with God for you, her Sisters, and for us priests whom she influenced very, very greatly. Some day we shall ask that, for today we know that she has passed beyond a long, long line of her Sisters to the company of her sainted patron, Dominic. She has swept the blue threshold with the magnificent strength and purity of her soul, and passed even the great long line of thrones and dominations until she knelt at the feet of her Master. He has looked upon her and said, 'Well done, good and faithful servant', and He has placed upon her brow the crown of eternal peace."

The history of Holy Trinity Parish would not be complete without a record of the work and influence of these two great and good Sisters. They contributed greatly to advance and shape its destiny. Yes, probably more than any other.

THE FOUNDING OF THE NEWMAN CLUB AT THE ILLINOIS STATE NORMAL UNIVERSITY

Unquestionably the founding of The Newman Club at the Illinois State Normal University was an event of such importance to the Catholic students at the University that it cannot be omitted in this history. By it many of the Catholic teachers in the public schools of Illinois received a strong inspiration to practice faithfully their religion. To them the Club offered a training, of incalculable value, for leadership during their years of teaching. The beneficent influence of The Newman Club was considerable from the very start, and will remain potent as long as the Club continues to function. And let us hope that it will function effectively while the Illinois State Normal University shall endure.

I shall tell the story of its organization as briefly as possible.

It may have been previous to my coming to Bloomington

that some of the Catholic young women attending Illinois State Normal University concluded they should have an organization whereby they would be bonded together, that they might become better acquainted, and participate in social activities within the scope of the regulations permitted by the University.

Father Shea had done some work among the Catholic students at the University before 1924, and having learned of the desire of the Catholic young women out there to form a club, he laid the problem before me. I was convinced that something should be done for the Catholic young men and young women attending the University, but at the time Father Shea and I discussed the matter, I had definitely heavy work of a parochial nature, so I turned the matter of organization over to him. Even had I been free to undertake it, I could not have gained a greater achievement than did my capable and energetic assistant.

At that time Miss Margie Twomey, who lived at 503 North Madison Street, was a teacher in one of the public schools in Bloomington. She was a graduate of the Illinois State Normal University and was also regent of the Daughters of Isabella. It was first thought that the associational desire of the Catholic young women at the University might be realized by their joining the Daughters of Isabella. Father Shea discussed the matter with Miss Twomey, and he found her enthusiastically in favor of the idea. Her own experience at the University had convinced her of the desirability of a club of this kind, and arrangements were made to have the D of I's sponsor the organization. Announcements were made from the pulpit of Holy Trinity Church, explaining the purpose and desirability of a Catholic student organization, and urging the Catholic students attending Normal University, Illinois Wesleyan University and Brown's Business College to be present at a meeting in the old Knights of Columbus Hall down town in Bloomington, on Sunday afternoon, December 16, 1924.

The meeting was well attended. Father Shea, for some reason, was unable to be present, and Miss Twomey therefore

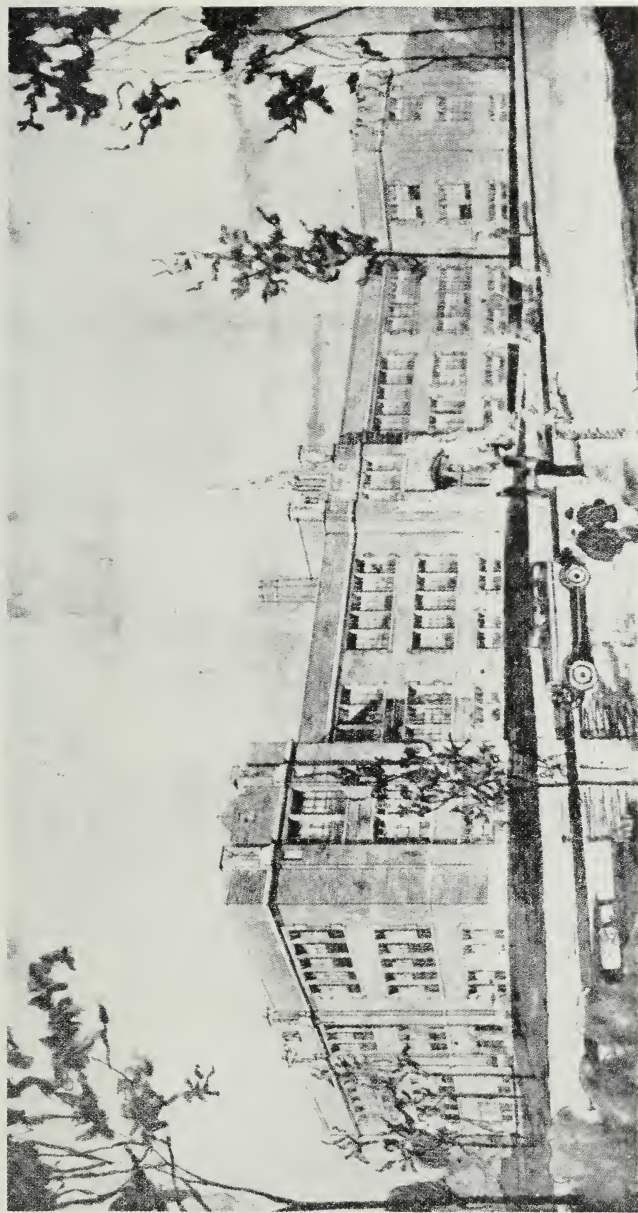
took charge. The Catholic Students Club was organized, its membership including students from all three of the above mentioned institutions. Officers were elected for the school year 1924-1925. Miss Agnes O'Bierne of Champaign was elected president. Professor Frank Westhoff, Director of Music at Normal University, and his wife, were elected to be chaperons. Most of the subsequent meetings during that year were held in the K. Of C. Hall; a few in old St. Mary's High School.

Although the club's membership was at first made up of students from Illinois State Normal, Illinois Wesleyan and Brown's Business College, it soon became evident, perhaps due to the preponderance of members from Normal University, or to their ability to articulate more forcibly, that The Catholic Students Club was comprised solely of students from Illinois State Normal. The others ceased to attend the meetings.

Father Shea, in the initial years, was ably assisted by Miss Irene Kinsella, then a member of the faculty. She was one of the Kinsella family at 502 East Olive Street, Bloomington. Later she married Mr. Leo Heninger and is now living in Chicago.

On March 1, 1925, the club formally adopted the name, The Newman Club, in honor of Cardinal Newman, the great English churchman, scholar and most distinguished convert from Anglicism. The change of name was in accord with the trend of the times. Newman Clubs were being formed in many of the state universities throughout the nation. In 1940 our Newman Club was affiliated with The Newman Club Federation, which includes Newman Clubs in non-Catholic universities and colleges throughout the United States and some foreign countries.

The development of this club at the Illinois State Normal University has admirably advanced throughout the years. It has functioned superbly from the start, due to the energy of Miss Irene Kinsella, supported by Mr. Frank Westhoff, and Miss Margaret Peters, another faculty member. Particularly since Dr. Regina Connell became sponsor of the club about twenty years ago, it has attained a very definite status among



TRINITY HIGH SCHOOL
(Architect's Drawing)

the various clubs of the University. Guided by the inspired leadership of Dr. Connell, strengthened by her zeal and self-sacrifice, The Newman Club is today achieving its objective, viz., the spiritual, educational, and social welfare of the Catholic students at Illinois State Normal University. The Newman Club certainly helps to make the Church better known and more highly respected on the campus.

The Club has a live library of one hundred and eighty volumes and five hundred pamphlets, at the service of all on the campus. It has been instrumental in bringing many converts into the Church. It has inspired leadership for Catholic action among the young men and young women on the campus. God only knows how great its influence has been or may become, under capable and zealous leadership, in the years ahead.

Quite naturally I always took an active interest in The Newman Club. I might have done much more had my parochial problems been less pressing. My assistants were ever ready to take any assignment for a meeting out there. Particularly was this true of Reverends T. E. Shea, J. P. Farrell, R. E. Raney, Charles Martell, and J. E. Lohan. Under the pastorage of Right Reverend Monsignor B. J. Sheedy, both he and his assistants, Reverend Richard C. O'Brien, John Schwartz and J. J. King have been ardent supporters of The Newman Club. At the beginning of the school year 1950-1951 the membership of the club numbered four hundred and forty-five,—a very impressive representation.

Working with the chaplain of the club, each year, there is a faculty member from the University. Student officers are elected annually. These have included many of the finest students upon the campus. The chaplain, faculty advisor, and student officers comprise an executive council which plans the activities of the club. It is a thoroughly democratic organization, which aims to develop leadership and individual initiative. The possibilities are boundless.

LAYING OF CORNERSTONE OF TRINITY HIGH SCHOOL

The cornerstone of Trinity High School was laid by the

Holy Trinity Parish

Right Reverend E. M. Dunne, Bishop of Peoria, on Sunday afternoon, September 25, 1927. A large concourse of the people of the parish witnessed the ceremony. Many clergymen from the diocese and neighboring diocese were present.

The school was completed and dedicated on Labor Day, September 3, 1928. We submit a copy of the report of the event as recorded in the *Bloomington Pantagraph*:

"3000 Attend High School Dedication—100 Priests and Nuns

"People of all creeds joined with Bloomington Catholics and Peoria clerics at the ceremonies at 10 o'clock Monday morning dedicating the \$285,000 Trinity High School building, and re-dedicating the remodeled grade school.

"The Rt. Rev. Edmund M. Dunne, Bishop of Peoria, assisted by the Rev. Thomas E. Shea, Chancellor, and the Rev. Stephen N. Moore, pastor of Holy Trinity Church, blessed the two buildings in a simple ceremony, and spoke briefly at the conclusion of the rites from the steps of the new high school structure.

"A crowd, estimated at more than 3000, and including 100 priests and nuns, heard Bishop Dunne's talk after the ceremonies performed in the hallways of the building. Following the dedicatory exercises Bishop Dunne administered the sacrament of Confirmation in the afternoon in Holy Trinity Church. At noon luncheon was served to the visitors in the basement of the church.

"Appraising education as one of the chief objects of Catholicism, Bishop Dunne extolled the achievements of the Church in popular education since the founding of the religion 1900 years ago. As he spoke, the huge throng packed Center Street in front of the new high school and spread out over the lawn and lined the sidewalks on both sides of the street. Priests and altar boys were grouped on the steps of the building, forming a half circle around the prelate.

"A procession from the parish house to the Grade School, and thence to the High School, had preceded the Bishop's talk. Altar boys and a group of children had led the procession, with the priests walking before the Bishop. The Bishop



REV. J. P. FARRELL

was accompanied by Msgr. Legris of St. Viator's College, Kankakee, the Rev. M. P. Sammon of Peoria, the Rev. Thomas E. Shea of Peoria, and the Rev. W. J. Bergan, C.S.V., of Champaign.

"Bishop Dunne complimented Bloomington and the people of the Catholic faith on the building, which will be opened for classes on September 10th.

" 'It is fitting', he said, 'that such a building should be built by Catholics, since the Church, during the rude and barbarous early centuries diffused a love of education throughout Europe that molded and shaped the course of civilization. And the same holds true of the Middle Ages in Europe, the Church exerting a beneficial effect upon the courses of empires, and the destiny of man by its system of education, sponsored by the voluntary contributions of the faithful.

" 'And so it can be said that the history of the Church's work is the history of civilization. Such educational progress as has been made, and which is symbolized by the dedication of the buildings here today, is due to the impetus given by the Catholic Church. In this country, with its unexampled growth, we see on every hand the work that has been done by the Catholic Church and the effects of sound education. These Catholic schools here, erected by voluntary contributions, represent a sacrifice on the part of the parishioners of time and money. And the Catholic educational system, in consequence, compares favorably with any in the world today. The calumny that the Church wants her children to attend Catholic schools so that they will remain ignorant is emphatically refuted by such a group of educational structures as we here dedicate.

" 'To build a sound education it is of vital import that a sound education be given to all. Such an education should include religion, for religion is the golden fruit of the tree of knowledge. We of the Catholic faith recognize the necessity of building character through childhood and youth, through educational training that includes religion. And in consequence we willingly build parochial schools at great cost, since we realize it is not the function of the State to teach religion.

“‘Without religious training, education is lop-sided, and will eventually tend to make the student’s life a lop-sided one that will topple in ruins. Civilization without religion is barbaric. We see today in Mexico the attempts being made to wipe out religion and let vice and irreligion hold sway. From that we should draw a lesson that will teach us to guard and preserve our tenets and maintain our splendid system of schools.

“‘It should be the object of all Catholics’, said Bishop Dunne in conclusion, ‘to multiply our schools until the day when sound Catholic education can be given to every Catholic boy and girl in this country. It should be our aim to multiply our schools and maintain them at their present high standard’.”

On the occasion of the Dedication, Father Shea was Chancellor of the Diocese and therefore was Master of Ceremonies.

The school was furnished and its opening was on scheduled time in the autumn of 1928. The enrollment was so large that it was most satisfying to the Sisters and myself.

The High School when completely finished, with stage equipment, cafeteria, chairs, desks and seats for the Gym, and heating with furnaces, air ducts, and so forth, soon ran up to \$278,489.19. As the work progressed, I had to secure a loan of \$225,000.00. The bonds were sold in Bloomington through the First National Bank, and bore six percent interest. That was the customary rate in those days. However, because of the security position of the parish, the bonds were all bought up within a very few weeks.

During the summer of 1928 I had the Grade School remodeled. Steel beams were put in as supports to both floors. The old rough boards of the floors were covered with a facing of asphalt mixed with cement and other ingredients, which provided a smooth surface, making for greater cleanliness and giving a pleasing effect. The one-way stairway, extending from upper floor to lower, without a break in the descent, was changed to a double stairway with a landing halfway down. Hitherto the blackboards were nothing more than the plastered walls, painted black, with trim around a space



From left to right: MARTIN TOOILL, BISHOP DUNNE, KENNETH CLOTHIER, REV. T. E. SHEA

and a chalk trough at the bottom. Real blackboards were installed. Toilets in the backyard, with ten stools of porcelain, without even a wooden rim at the top, had done service for both boys and girls for many years. Perhaps they were as good as used in some other schools. Up-to-date toilets for both boys and girls were installed on the first floor of the Grade School.

The effect was very gratifying. The pupils no longer felt that they were attending an inferior grade school. They now had the proper accommodations that would match any grade school in the city. The cost for those improvements totalled \$16,412.88. They were well worth the cost.

In June 1927, Bishop Dunne advised me that he wished to take Father Shea over to Peoria to be his Chancellor. Certainly the Bishop was entitled to have his choice of any of the priests of his diocese. I readily acknowledged that, but countered with a request for a special favor. "What is it?" asked the Bishop. "I would most respectfully ask that in such an event you would send me Father Pat Farrell, recently ordained from Champaign." The Bishop did not commit himself, but later on he did assign Father Farrell as assistant to Holy Trinity.

I had met Father Farrell previous to his ordination. I wanted a top notch assistant, and a wide-awake athletic director. I knew considerable of Father Farrell's background as a baseball pitcher in the Indiana-Illinois-Iowa baseball league. The appointment of Father Farrell to Holy Trinity proved a very happy one. He and I worked as one man in promoting the best interest of the parish. During his seven years at Holy Trinity, he not only served as a zealous assistant and athletic director, but he also acted as coach of the baseball team. In that capacity he was regarded as perhaps the best baseball coach in all the high schools in Illinois. He had learned many of the tricks of the game while attending St. Viator's College, Bourbonnais, Illinois, and also while he was pitching in the Three-I League during his summer vacations.

The first fall that I was at Holy Trinity my assistant, Father Shea, pleaded with me to get football started in our

high school. Up to that time there never had been any football suits, or serious attempts to form a football team. Because parish funds were low, and were desperately needed for parish purposes, I agreed to buy with personal funds three dozen suits, but told Father Shea he would have to solicit funds to buy shoes and footballs, and to pay other expenses. Father Shea met my conditions, and arranged to have Clement Costigan coach the team. So far as I can recall, that first team did not win a single game, but the boys played their hearts out for the honor of Old St. Mary's High School.

In the late summer of 1925, Father Shea and some of the men who were backing him in the promotion of athletics, prevailed upon me to put a new floor in the basement of the old church. The boards were rotten on account of the considerable dampness underneath; worse still, it was demonstrated that though the floor would be swept clean before a game of basketball, during the game it would again be covered with dust. The faces and ankles of the players were likewise equally begrimed. Running up and down the old floor seemed to suck up the dust from underneath. Moreover, there was in the center of the basketball court a row of three or four cast iron columns which presented a real hazard to the players.

The architect, Mr. A. F. Moratz, was called upon for his advice, and he gave his service *gratis*. He drew plans to have the middle row of columns removed, by putting steel beams across the court and on top of the columns on the outside, properly reenforcing them. The old floor was taken up, and the basement excavated to provide for a concrete floor with a clearance of eighteen feet to the bottom of the steel beams. A hardwood floor was laid over the playing floor, and thus we were provided with a basketball court until the new High School gym would be completed. After that the church basement became the gym for the grade school children.

The project cost us \$3,179.22. A bazaar was promoted that fall which netted \$5,074.23, and thus the cost of the gym repairs was liquidated and Father Shea had funds to clear his indebtedness for the year, and additional funds to carry on for the following year. It also enabled Father Shea to hire



ST. MARY'S FIRST FOOTBALL TEAM

Mr. Earl Peirce, then a bond salesman in Bloomington, as a part time coach. I do not remember whether Earl Peirce had played on a football team at Normal or at Wesleyan, or was just an outstanding player on the Bloomington High School team. At any rate he did a very good job as an amateur, part time coach. Under his coaching the team did win some games that year, and gave commendable opposition to teams which they could not defeat.

Much credit for the success of athletics in our high school is due to Mr. Fred Young, sports editor of the Bloomington *Pantagraph*. He was always encouraging and inspiring in his write-ups of all our games. In the Bloomington area he has been to sports what Arch Ward of the Chicago *Tribune* has been to Chicago and the nation.

Since the days of Father Farrell and Don Karnes, coach, Trinity High School has triumphed a creditable number of times over Normal Community High School and University High. Bloomington High has always been a tougher adversary and yet, considering the much smaller enrollment at Trinity, the result has been most laudable. Much credit is due the assistants at Holy Trinity who have been athletic directors during the ensuing years. They labored hard and no doubt worried greatly in their time of service. All of them were devoted to their work, and the result was most praiseworthy. Owen Kane and Joseph McGraw, as team managers, were especially successful and loyal.

In 1930 Trinity High School was inspected and accredited by the State Department of Education of Illinois, and by the North Central Association of Colleges and Secondary Schools. From 1930 to 1952 Trinity High School continues to merit its high scholastic rating.

After the dedication of the High School and the blessing of the remodeled Grade School, everything seemed to go along on a fairly even keel. The pastor had plenty of worries, because he was carrying a very heavy indebtedness and paying interest at the rate of six percent. It would have been most desirable to reduce the indebtedness as much and just as soon as could be done. However, this proved impossible. In the

latter part of 1929 this country suffered the worst depression it had ever endured. To a large extent the depression was world-wide. Germany was prostrate after World War I. France and England were exhausted, and their economies in bad shape. Because of an unprecedented inflation during the war and a few subsequent years, deflation and depression were bound to hit the United States. Undoubtedly the condition was aggravated in the United States by Russia collecting every bushel of wheat she could from the poor kulaks and dumping the wheat on the markets of the United States and the world. It may have been part of her plan to make the depression worse by doing this, but she required a credit balance in this country so she could buy farm machinery, which she needed badly, and also heavy materials to build up her home industries. At any rate, the economy of a country may be fairly rated by the value of a bushel of wheat. Russia depressed the value of a bushel of wheat by glutting our market.

During the year 1930, banks began to close; shops and factories were shut down or many workers were laid off; some of the smaller stores folded up. Times were bad and they went from bad to worse throughout the years 1931 and 1932. War Veterans walked the streets of Chicago trying to sell apples for a few cents each. Men wore the soles off their shoes looking for work of any kind. In some of the larger cities relief centers which were in fact "soup kitchens" were set up and they proved a Godsend to many. In Bloomington a group of from thirty-five to forty-five men were fed at St. Joseph's Hospital once or twice a day. Hungry men begged at every Catholic rectory every day. It was easy to find the priest's house, because it was always adjoining the church. No doubt the Protestant clergy assisted generously also.

Many of those seeking relief were of the professional hobo type, or the ne'er-do-wells,— but even so, they were human beings. And many of them were of that strata just above the hobo — just improvident and unlucky. Hard times created an atmosphere well suited to the spread of Communism. Suf-

fering and frustration are the seeds of desperation and revolution.

There were many Communists, or "friends of Communism" in Bloomington in those days. Meetings were held on the Court House square almost daily. It was reported that one of the fiery spokesmen one day pointed to the Court House and shouted, "Burn down that building and we will get work!"

It was said that some of the Communists were so violent in their views that many of the more moderate members refused to endorse the ideas and plans of the violent party, and broke away from it and formed a separate organization. That would be in perfect accord with the tactics of Communism as we know it today. If the "friends" or sympathizers of Communists cannot see their way to go all out for Communism, the system is to get them into a separate organization and build them up until they are satisfied to adopt the entire Communist ideology.

THE OLD TRINITY CHURCH BURNS DOWN MARCH 8, 1932

It was a most memorable day for Holy Trinity Parish and for the City of Bloomington when, in the early morning of Monday, March 8, 1932, the old Holy Trinity Church was destroyed by fire.

The fire was discovered first by the Sisters whose rooms were on the east side of the convent. They observed the blaze through the church windows and promptly turned in a fire alarm. A milkman passing by — it was about 3:45 A.M. — also noticed the fire and turned in an alarm. The Sisters called the Rectory and reported the fire. The Fire Department responded with alacrity, and I heard the sirens of the approaching fire trucks even as I listened on the telephone to the news that the church was on fire!

In my excitement and haste I found it difficult to get dressed, but was soon over to the door leading up to the sacristy. There I met my ever faithful assistant, Reverend J. P. Farrell, who said "You cannot go up there. It would be suicide!" I opened the door and was almost overwhelmed

with a gust of smoke and soot. I could hear the burning timbers from the ceiling crashing down on the church floor, which was then a veritable inferno. It was just unthinkable to try to go up the stairs to rescue anything. Father "Pat" Farrell, as he stood there with his trousers and coat on over his pajamas, was right,—“it would be suicide to attempt to go up there.”

The wind was slightly from the northwest, and although not very strong, floating pieces of burning timber glided across the sky for several blocks. A residence at the east side of Main and Chestnut, where Reverend Doctor McGovern and his assistants once lived, was burned to the ground. Another residence south of that was saved by heroic work of the Fire Department. The Funeral Home of George R. Flynn had begun to blaze on the roof, but those flames were extinguished after moderate effort.

The fire marshal advised the Sisters to vacate their convent and to move over to the High School as a precautionary measure. For the same reason I transferred all record books from the Rectory to the High School.

Meanwhile a large crowd quickly assembled, and many of the older members of the parish were shedding tears. They loved the dear old church, for its construction had cost them much in the way of self-sacrifice, in money and labor at the parish fairs.

Father Farrell got a chalice, altar stone and vestments from the convent chapel, and celebrated Mass for the Sisters in one of the classrooms of the High School. Some of the good women of the parish quickly prepared breakfast for the Sisters in the High School cafeteria. Supplies were brought in, and the women not only provided breakfast for the Sisters, but also served hot coffee and sandwiches to the firemen. For that kindness on that cold morning, just two above zero, the firemen were most grateful. The men had worked hard and were still fighting the fire, but they took turns off for the thoughtfully provided refreshments.

The roof of the church crashed down about 5:30 A.M., and carried the burning floor into the basement. The fire-



THE OLD HOLY TRINITY CHURCH

men were concerned thereafter with protecting the Rectory, the convent, the Funeral Home of George R. Flynn and adjacent homes.

It would be hard to say how the fire started, but there were suspicious circumstances. On the previous Friday night the dancing pavilion and bathhouse out at Bongo Park, now known as the State Farm Recreation Park south of the city, were burned down. On the following night, Saturday, the Jefferson Grade School was burned. Holy Trinity Church was burned on Sunday night. Of course these fires might have been merely coincidental. But on the following Monday evening the janitor of one of the buildings out at Illinois State Normal University discovered a fire in the janitor's closet.

At this time, because of the depression, the Communists were very active in Bloomington. The fires in Bloomington did follow a certain pattern — the church, the school, both of which would of necessity be soon replaced.

At the time of the fire the buildings of Holy Trinity Parish were insured in seven different companies. These companies employed two or three detectives, who worked in Bloomington for a couple of weeks without uncovering any clue as to the cause of the fire. Of course the church was securely locked every evening at six o'clock, and all candles on vigil light stands were extinguished. The fire certainly got started in the attic of the church. But how it got started is still a mystery.

Quite naturally the congregation was overwhelmed with sorrow in the loss of the old church. The solicitude of our neighbors was most comforting. In the forenoon of the day of the fire, the members of the Bloomington High School Board called on me to offer the Bloomington High School Gym to be used as a church for the parish. It was surely wonderful of them to think of making this offer. I was greatly pleased to have their sympathy and their desire to be helpful, but by this time I had planned for the equipping of Trinity High School Gym and for using it as a church until the church could be rebuilt.

Hardly had the Bloomington High School Board members left the rectory, when a delegation of Masons called upon me to offer their sympathy and the use of their Consistory building, where so many fine productions of the Passion Play had been, and still are, annually presented. That offer, too, represented the fine spirit of the non-Catholics in Bloomington in this crisis for the members of Holy Trinity Parish. In equipping our Gym for services, the Masons generously donated the use of several hundred folding chairs from their dining room. All we ever had to pay for the use of the chairs was the cost of transportation back and forth on the occasions when they were needed in the Masonic dining room.

In fact, within two days almost every Protestant minister in Bloomington called upon me to offer the sympathy of himself and his congregation, and even the use of his church for the use of the Catholics. It was a marvelous manifestation of real Christian charity, which I and the members of Holy Trinity never forgot.

Fortunately, the church was well covered by insurance. In the previous autumn I stood across the street while I and many others watched the J. E. Will Company furniture store burn to the ground. It was only a two-story building, yet a fireman and a spectator who followed him into the blazing building, lost their lives in that fire, and a second fireman died later as the result of injuries which he then received. As I walked back to the rectory I mused: "What would happen if a fire ever started in the attic of our church?" I could see the difficulty of fighting such a fire. I resolved then and there to increase the fire insurance on the church. Renewal of insurance would be due the following March. I decided to increase it to the eighty per cent clause. What was the building worth? I wrote our insurance companies to establish a value for the church. Their replies were indefinite — few buildings would be total losses, and so on. I wrote again to the insurance companies: "We should have some estimate as to the actual value of the church." I was not worried about the High School, which was practically fireproof; nor about the Grade School, which was heated from the church fur-

naces; nor about the convent, where the keen nostrils of the Sisters would probably detect a fire in time to have it extinguished; but the church was a different matter. Unless at a time when special services were to be held in the evening, the church was closed and locked from 6 P.M. until 6:30 A.M. in the winter months.

One insurance company came up with a practical solution. I was advised to get an architect and a building contractor to check over the building. Their estimate would serve as a basis for settlement in case of any severe loss.

Mr. A. F. Moratz, architect, and Mr. August Gildner of the Geo. Gildner & Sons, contractors, spent two days in checking over the church. They estimated the number of brick in it, also the stone trim of windows and doors; the tin work in gutters and pillars; the slate shingles on the roof and the copper shingles on the tower; the lumber supporting roof in attic, and so on. Since that time there have been established various appraisal companies to do precisely that kind of work. Fortunately I had filed the estimate made by Mr. Moratz and Mr. Gildner. It proved of invaluable service in obtaining a settlement of our claim before the insurance adjusters.

After several conferences with the insurance adjusters, my building committee and I, with Mr. Thomas Payne representing us as adjuster, finally agreed to settle our claim for \$325,000. This was mutually agreed upon, and all documents duly signed.

After several conferences with the Most Reverend Bishop Schlarman, he graciously consented to permit the pastor to rebuild the church according to the plan of his preference, but stipulated that he must reserve at least \$50,000.00 of the insurance money to apply on the indebtedness of the High School. At that time the High School indebtedness was \$138,500.00. I was perfectly willing to comply with what the Bishop required, for while I liked the interior of the old church, I was never enthusiastic about the architecture of the exterior.

Plans, blueprints and specifications were immediately

drawn up by Mr. A. F. Moratz, and the contracts were let for the construction of the new church to the J. L. Simmons Company, then of Bloomington. At that time, the summer of 1932, Mr. John Felmley was Vice President and Manager of the Bloomington office of the Company.

Work on the new building was begun almost as soon as the contracts were awarded. Contractors were eager to get their men at work, for the depression was still definitely on.

Solid footings were established by the architect and contractors to put a steel frame structure which would carry the weight of the building from the basement floor to support the floor of the church, the ceiling and the roof. It proved a very successful piece of work, for there was never a crack in the exterior walls or even in the massive tower. When the building was finished, Mr. John Felmley told me that Simmons Co. did not make any money on it, but they considered it a good piece of advertising. Also, that his partner told him at the start: "Give them a good job even if we lose money on it." Mr. Felmley had charge of the work and he certainly saw to it that a good job was done.

As the work progressed during the winter of 1932-1933, the walls had been built up for the laying of the corner stone. I decided that because of the uncertainty of the weather, this might well be a simple ceremony which I could perform with the aid of my two assistants. Here is the account of the cornerstone laying as given in the Bloomington *Pantagraph* of Tuesday, February 28, 1933:

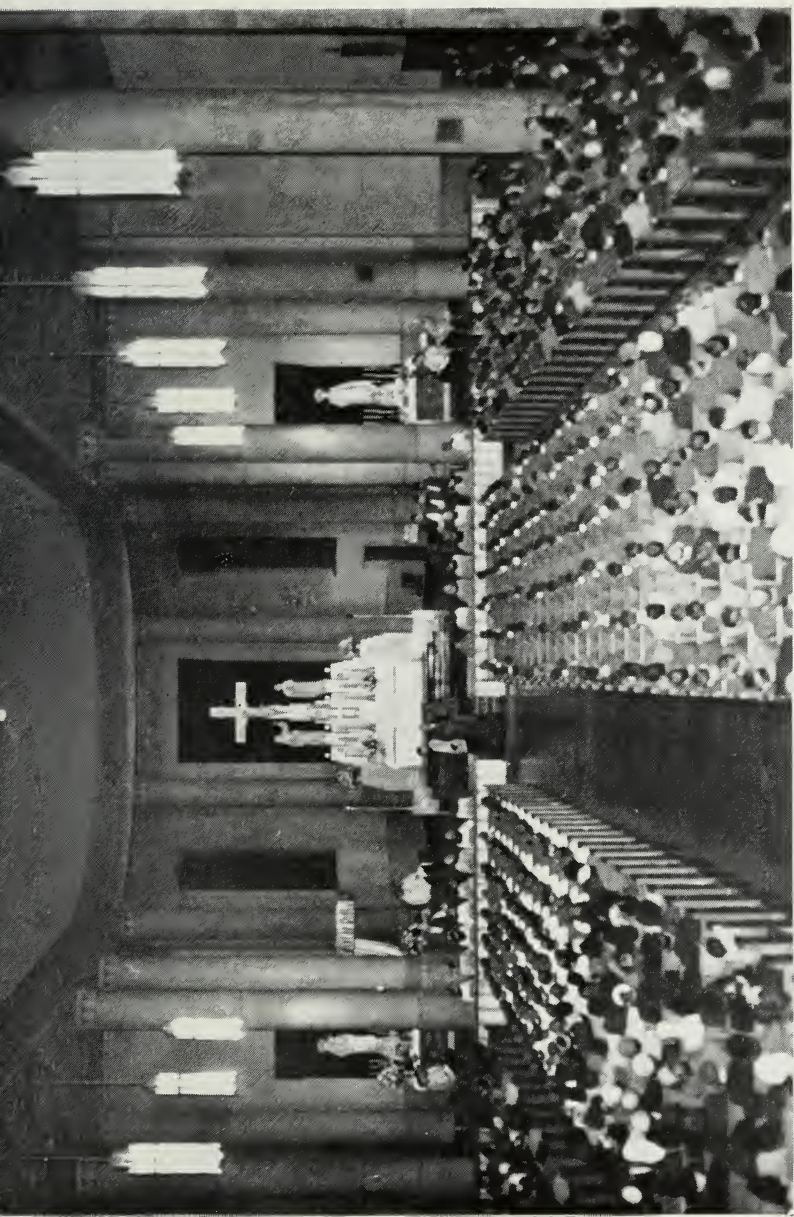
"NEW HOLY TRINITY CORNERSTONE IS PLACED
IN SIMPLE CEREMONY

Church Pastor and Two Assistants Take Part in Brief
Ceremony

"Almost a year ago, March 8, 1932, Holy Trinity Church was destroyed by fire. Tuesday afternoon the cornerstone of a new Holy Trinity Church was laid with a simple ceremony conducted by the pastor, Rev. Fr. S. N. Moore, assisted by Rev. Frs. J. P. Farrell and Julius Seisel. Members of the building committee and a few others were present.



THE NEW HOLY TRINITY CHURCH



INTERIOR OF NEW CHURCH

"Placing the cornerstone marked another step toward completion of the new edifice which has rapidly taken form in steel and stone this winter.

"Box Put in Stone"

"A copper box was placed in the stone, Rev. Moore said, and it contained copies of the *Pantagraph* of March 8 and succeeding days when stories of the fire and pictures of the ruins were published; a copy of today's *Pantagraph* and of the *Chicago Tribune*; a piece of parchment and coins found in the old cornerstone; coins of recent date, 'of small denomination', said Father Moore, 'but they may prove interesting when the box is opened in who shall say how many years from now?', and the names of the building committee.

"Members of the committee are: W. F. Costigan, Sr., F. C. Clothier, John Corcoran, Ed Fahey, George R. Flynn, August Gildner, Art Kane, M. P. Keane, Deg. Morrissey, John H. O'Brien, W. H. Rosensteel, John M. Sullivan, Michael Walsh and John M. Waterson.

"Craftsmen were busy Tuesday laying stone and brick into the east wall of Holy Trinity and getting materials in readiness for the scaffolding which will be built as the work progresses. Most of the steel work is in place. Cold weather the last month has caused some delay, but the approach of spring will permit greater progress in the next few weeks."

The depression was at its worst during the winter of 1932-1933. When Franklin D. Roosevelt was inaugurated President March 4, 1933, corn was quoted on the Bloomington market at fifteen cents per bushel and oats at twelve cents. The farmers did not have a big crop in 1932, and of course refused to sell at such low prices. In the Bloomington area many of the farmers burned corn for fuel that winter. It was cheaper to burn it than take it to market, and buy coal.

Following the inauguration of President Roosevelt, we had "The Three Bank Holidays." All banks throughout the country were closed for three days to permit an inspection of their ability to continue. In many cities, including Bloomington, some banks were not permitted to open immediately

after the Bank Holidays. In fact, throughout the country, many of them never did reopen. I remember that there was one bank in Bloomington that never resumed business. The United States Government placed over these closed banks managers who salvaged what they could for the creditors. In many cases such managers soon arranged reorganization of the banks, permitting them to reopen. However, the funds of the depositors in such banks were tied up for many years, being paid off gradually as conditions permitted. This situation meant a tightening of credit, embarrassment, and in some cases actual semi-poverty.

Those were hard days for every business man, and for everyone—the farmer, the laborer, the man about town, and all pastors of every denomination. The times were especially trying to pastors carrying any considerable indebtedness, and I, as pastor of Holy Trinity, was carrying a rather large indebtedness. I had my worries during those long, dreary years. They were, however, revealing years to me. I learned that many of my parishioners who in previous years had refused to contribute to the Building Fund, claiming they could not afford it, had invested heavily in what they considered perfectly safe farm mortgages, and came perilously near to losing their investments because so many farmers had to go into bankruptcy proceedings. Only by dire scrimping and saving were the investors enabled to save even a part of their farm loans, by buying some of the farms on which they had loaned their money. Others invested in bonds, and lost almost all of their investment. Others invested in stocks, but the stock market almost went flat. They lost their investment. The bitter irony of it all was they had refused to invest much in the project which would count greatly for them in eternal life: the building of Trinity High School. They had been urged to do that from 1924 down through the years, and they failed not only their parish, but they failed themselves.

While the construction of the new church was in progress, I had considerable work laid out for me. I had agreed with the Bishop that I would get subscriptions for the new altars, windows, communion rail, stations of the cross, and pulpit.

The depression was still on, but while it made it harder to get donations, the things to be purchased were much cheaper than they would have been in good times. Mrs. Nettie Sullivan donated the main altar in memory of her husband, Frank Sullivan. George R. Flynn donated the altar of the Blessed Virgin in memory of his wife, Bessie. St. Joseph's altar was promised by Charles Hopt before his death, but he provided for the payment for it in his will. The main altar had cost \$2,580.00, and the side altars \$900.00 each. The communion rail, costing \$1,000, was donated by William McGraw in memory of his parents; the pulpit, at \$284.00, was donated by John, William and Dan Tuohy, in memory of their father, D. J. Tuohy; the velour drapes back of the altars were donated by Mrs. Kathryn E. Maloney at a cost of \$175.50; the large brass crucifix on the main altar was donated by Murray & Carmody, morticians.

To get donors of the church windows really proved a problem. I remember afterwards publicly relating in a gathering of my parishioners that one evening I sat up until midnight, checking over my list to estimate the most likely prospects for donors of church windows at \$500.00 each, and stations of the cross at \$150.00 each. The next forenoon I scrutinized my select list very carefully for the very best five names for windows. I selected five to canvass that afternoon. I felt confident that I would get at least three, possibly five, donors. I did my best in every instance and these prospects had the means to do something worthwhile. I did not get a single donor. I went home after a hard afternoon's work feeling that I had never been so completely and ingloriously defeated in my life. I was right in my estimates! But my prospects had made large loans on good farm land, which at that time was being sold at perhaps one-fourth of its wartime value. In their chagrin, they had no thought of charity. Cupidity and avarice can freeze the soul of many a decent Christian into a state of spiritual coma.

That evening and night meant much to me. Depressed though I was, I resolved that I was not going to give up.

The next forenoon I picked out five other prospects. With

a fervent prayer in my heart I tackled the loathsome task again. I was rewarded by getting three donors, and that was encouraging. I continued the work until donors for all the windows were secured. It took time, effort, and perseverance; and then much patience and labor until the donations were paid.

Donors for the stations of the cross were rather easily secured. They are hand painted on copper, and should remain perfect for a very long time — perhaps more than a hundred years. They were painted in Czechoslovakia, and represent the high quality of art in that country before it fell under the cruel heel of Moscow.

As the church neared completion it was just bound to happen that the pastor would be more than a little irked by some of his clerical friends referring to it as modernistic architecture. Of course it definitely is not. It is at least a very fair specimen of modern Gothic, and there is a vast difference. Modernistic is modern Gothic carried to the extreme, and purposely so, to create something bizarre. The 1933 World's Fair held in Chicago had many buildings of that type. They are interesting; a challenge to one's attention; but no one would consider them good architecture.

As the church neared completion, arrangements were made for its dedication. This event took place on Monday morning, April 2, 1934, when the Most Reverend J. H. Schlarman, Bishop of the Diocese of Peoria, solemnly dedicated the structure to Almighty God. A very large number of priests from the diocese were present, and some from Chicago and Springfield. The Most Reverend Bishop administered Confirmation in the afternoon at two-thirty. A considerable number of the laity attended the dedication from Peoria and other nearby cities of the state. They were impressed by the foam rubber cushions on the kneelers back of the pews. It was not long until many requests were made to various pastors to provide similar kneeler cushions. Holy Trinity was the first church in the Diocese of Peoria to install them. By now their use is quite common throughout the state.

Needless to say it was a great relief to the pastor, and his

ever faithful assistant, Rev. J. P. Farrell, and to the people of the parish, to get back to a church again. The Gym was not so bad, but it did not provide the conveniences of a church for priests or people.

The windows of the new church also elicited criticism. Of course they are different from the usual type, but they are in perfect harmony with the building and in good taste. According to the following quotation from the *Bloomington Pantagraph* they seem to have met the approval of one of the greatest authorities on church windows in the United States, — this article appearing in the *Pantagraph* of Thursday, January 10, 1935:

"Windows of Holy Trinity Praised by Glass Expert — Charles J. Connick of Boston, who is considered one of the world's foremost authorities on stained glass, congratulated Bloomington on having 'such a fine example of modern architecture' as Holy Trinity Church, in a lecture Wednesday night at Presser Hall. Seeing the church on his drive through town immediately after his arrival, Mr. Connick said he stopped the taxi and went inside.

"I was pleased to see a very simple and very beautiful use of colored glass in the windows, using an ornamental treatment, rather than figures', he said. 'The effect is quite beautiful and in very good taste'.

"His praise was the more convincing since he had little to say in favor of the windows of most American churches. 'One need only look at the churches built in the last fifty years to realize that stained glass is a lost art', he commented.

*"Significance in Color.—*He explained that stained glass should not deal with pictorial elements, but architectural design, and showed how spiritual qualities are expressed through symbols and singing color.

"Light and color had deep, genuinely spiritual meaning for the old masters of the 12th and 13th centuries', Mr. Connick said. 'To them, blue was a symbol of divine wisdom, eternity, loyalty, enduring friendship; red represented divine love, passionate devotion, martyrdom, courage; white, faith and purity; gold, achievement; green, hope and youth. They

used color and light as a musician uses sound, to bring forth the treasures in their hearts and souls'.

"Little is known of the history of stained glass," the lecturer said, "but as early as the Crusades, examples of this Oriental art had reached France. In the 12th century the monk, Theophilus, wrote a textbook on the crafts, including a chapter on stained glass. The methods he described for preparing glass are the same as those now in use.

"The great formulas for glass making were never lost', Mr. Connick said. 'When workers in French cathedrals tell you that the secret of making glass for the windows is lost, they are only trying to excite you. Those colors can still be produced. What was lost was the skill, the talent and the spiritual qualities in the minds and hearts of the makers'.

"Illustrates with Slides"—Using slides and jewel-like colors, Mr. Connick conducted a simple experiment in design to illustrate the radiant quality of light and the ability of certain colors, especially blue, to 'devour' the black lead lines in windows when seen at a distance.

"He showed slides of entire windows and details of windows in the cathedrals of Chartres, Rheims, Canterbury and elsewhere in Europe and illustrated their appearance under various conditions — at early Mass, in morning sunlight, at twilight, on rainy days and sunny ones.

"He spoke of the substitution in New College, Oxford, of a painted glass window for one of stained glass, calling it an atrocity unequalled anywhere in this country, where in many sections the art of stained glass has been 'submerged by silly, sweet, sugary art glass products'.

"Mr. Connick said that stained glass is the happiest craft because it deals with the happiest element, light. Some of the great windows he has designed and directed the thirty workmen of his own studio in making are to be found in the Cathedral of St. John the Divine, New York; Grace Cathedral in San Francisco; the Chicago Art Institute, and the choir of the Princeton University Chapel. Slides of these windows were shown."

I did not have the pleasure of meeting Mr. Connick at the

time of his visit to Bloomington, nor since, but I am grateful for his expressed appreciation of the windows in the church.

It would take much space to record the successes and trials of the succeeding years, 1935-1948, but of course they were in accordance with the average parish having a fairly large grade school and a larger than average high school. Holy Trinity was the only Catholic high school in the city, and enrolled students from Merna, El Paso, and the other two parishes in the city.

We had not, as yet, made any provision for a new pipe organ. For use in the Gym after the fire, Father Vincent Green of Farmer City, who was something of an organist in his own right, had gone over to Pekin and purchased for us from the Pekin Organ Company, for \$500, a new reed organ.

When things got shaped up fairly well and it became apparent that we would have our church all paid for when completed (or almost that), I had a call from one of the most energetic young women of the parish, Mrs. Darrell Theobald, daughter of Mr. William Costigan, Sr., now deceased. Mrs. Theobald and her husband sang in Holy Trinity choir, and she played and sang the Requiem Masses on week days. She sensed that I was tired soliciting but she appreciated how desirable it would be to have a new and adequate pipe organ. She volunteered to select a committee of ladies to put on a drive for the necessary funds to purchase a pipe organ.

Of course I heartily approved of the idea. I promised to ascertain what a suitable pipe organ would cost. Previous to this time I had been approached by agents for perhaps a dozen pipe organ builders, and although I had not been greatly interested, I had kept for future reference the material which those agents had left with me. After the call from Mrs. Theobald, I telephoned to Mrs. Spencer Green (Mary Slattery), who played the organ for the High Masses on Sundays. She was at this time teaching organ at the Wesleyan University School of Music, of which school she was a graduate. Mrs. Green was delighted to hear that there was a prospect of getting a new pipe organ. She suggested that we enlist the aid of

her chief, Dr. Frank Jordan, the head of the organ department. (He later became Dean of the Wesleyan School of Music).

Dr. Jordan and Mrs. Green met with me one evening and reviewed all the material which I had. Dr. Jordan knew the construction of pipe organs "from A to Z," and could evaluate the preposterous claims of many of their builders. He and Mrs. Green worked out a plan for competitive bidding on what they deemed appropriate standards for Holy Trinity. I was surprised at the fine appreciation of what would be desirable and undesirable for Catholic church services on the part of Dr. Jordan, a non-Catholic.

When the bids, with specifications, were received, Dr. Jordan and Mrs. Green checked them over carefully, and wrote out new specifications of their own. In the meantime Dr. Jordan, Mrs. Green and I visited half a dozen churches in Chicago, and the Chicago Music Hall, trying out various kinds of organs.

When the final bids were received Dr. Jordan, Mrs. Green and I checked them over closely and we decided to let the contract for the new organ to The Pekin Organ Company, Pekin, Illinois, for \$12,500. This company would allow the parish \$500 for the reed organ which we had purchased from the firm a couple of years before for exactly that amount.

So the challenge was passed back to Mrs. Theobald: "If you can get subscriptions for \$12,000, we can get a new pipe organ, and an excellent one." This energetic lady got busy at once. Her committee did most of the work over the telephone; the drive was a well-organized project. Most of the pledges, at least eighty percent, were paid on time, or later. We got a new pipe organ, due to the enthusiasm of Mrs. Darrell Theobald and her committee, a splendid accomplishment in those days of the depression.

I think I may be pardoned in recording that a number of competent judges of pipe organs complimented Mrs. Theobald, Mrs. Green and myself on the organ we had purchased. The credit goes to Mrs. Theobald, Mrs. Green, and Dr. Frank Jordan.



REV. R. E. RANEY

During those years we were exceptionally fortunate to have the services of Dr. Spencer Green, who was a specialist in voice training at Wesleyan, to train and direct our choir, and also to have his very capable wife to play the organ. It was a combination which may not occur again for many years.

Within a year or two Dr. Green organized and trained a sanctuary choir of about a dozen men and sixty boys. I think we had a surpliced choir that really rivaled that of the Cathedral in Peoria. How dear Sister Dominicus did exert herself to have her choir boys dressed with wide collars, Eton style, and large red bow ties! The singing of the processional and recessional was always very impressive. And also the singing of the sanctuary choir at the High Mass. Of course, that event was only for special occasions, Christmas, Easter, and a few other Sundays during the year.

After a year or so I was advised by Mrs. Green that a small organ in the sanctuary would be a great advantage for the sanctuary choir; so we experimented with an electronic organ. It was a help, but we were not greatly pleased with it. Fortunately, at this very time the president of the Pekin Organ Company came over to see me, with a proposal to place a small pipe organ back of the main altar, which could be played by the organist from the keyboard of the regular organ. He was most anxious to furnish it, to be a part of the big organ which his Company had installed. I was so favorably impressed that I gave the company a contract, at \$800, to have the small organ put in. I paid for it, for I realized that its value to the parish would depend on the permanency of the sanctuary choir and an organist competent to play the organ back of the altar.

In every large parish where there is a high school as well as a grade school the pastor is quite likely to have additional worries. Janitors cause a large part of it,—sometimes difficulty in obtaining fuel will add to the priest's blood pressure. But the most frequent cause of trouble comes from pupils or students who find it hard to adjust themselves to school life and discipline. Most cases are taken care of by the tactful and patient Sisters, but some difficulties will have to be re-

Holy Trinity Parish

solved by the pastor. Quite generally the fault is in the home. It is seldom the fault of the teacher or child. The fact is that many parents fail to recognize their responsibility as parents. The school, whether private or public, can only assist the parents in training their children to become good men and women and good citizens of our country. Assistance is all that can reasonably be expected by parents, of teachers. In either school we never had trouble with children who came from a home where the parents realized their responsibility.

Every pastor of a large parish is keenly aware of how much he depends upon the zeal and competency of his assistants and upon the tact and ability of his teaching Sisters. With very few exceptions I found that I was blessed with the wholehearted cooperation of assistants and Sisters at Holy Trinity.

The members of the parish observed from the *Annual Statements* that I was making real headway in paying off the heavy indebtedness. The amount of \$50,000 set aside from the church insurance money, and quite a few bequests from members of the parish, which have been listed in this chapter, helped mightily in reducing the debt. And so, although times were not so very good, the parishioners became much more generous in assisting me in my work. It was a great satisfaction to me, when I published my *Annual Statement* for 1944, to be able to announce to the congregation that the parish was entirely free from debt. For that I thanked God, and all who had assisted me in this big undertaking.

In the latter part of the year 1945, Bishop Schlarman thought it proper that he should have some of his senior clergy and his Chancellor elevated to the rank of domestic prelates, with the title of Right Reverend Monsignori. Of course the simple request from the Bishop of a diocese to the Holy Father, through the Apostolic Delegate in Washington, accomplishes this.

Those given this signal honor were Rt. Rev. Msgr. M. P. Sammon, Pastor of St. Bernard's, Peoria; Rt. Rev. Msgr. Wm. P. Burke, Pastor of Visitation Parish, Kewanee; Rt. Rev. Frank A. Cleary, Pastor of St. Patrick's Parish, Danville;



RT. REV. MSGR. S. N. MOORE

Rt. Rev. Msgr. James B. Reidy, Chancellor of the Diocese; and myself, then Pastor of Holy Trinity Parish, Bloomington.

Our investiture took place in St. Mary's Cathedral, Peoria, on Sunday forenoon, December 16, 1945. Many from Rock Island, Kewanee, Danville and Bloomington attended the ceremonies.

Lest I should appear ungrateful, I wish to call attention to the fact that on January 11, 1946, the Knights of Columbus of Bloomington tendered me an elaborate banquet in their Hall. Laudatory talks were delivered by my senior assistant, Rev. R. E. Raney; by Rev. John D. Ring of Merna; by Rev. Gill Middleton, a young priest from the parish, and by Rt. Rev. Monsignor J. B. Reidy, Chancellor of the Diocese. The Mayor of the city, Honorable Mark B. Hayes, also greeted the assembly and myself in his customary pleasant manner. The genial and greatly beloved Father J. P. Farrell (now deceased), who had been my assistant for seven strenuous years, acted as toastmaster.

Of course affairs of this nature are of secondary importance in the history of a parish but, nevertheless, it is with pleasure that I make note of them.

THE DIOCESAN DRIVE OF 1945-1946

In the early half of 1945, the Most Reverend Bishop Schlarman inaugurated a diocesan drive to reduce the indebtedness of the diocese, and to enable pastors to make repairs and improvements on their parish buildings, and in some parishes where Catholic high schools were needed, to enable pastors to put on an intensive campaign for funds for a school. The idea was excellent; times were better than they had been for years.

Sometimes, no doubt, some pastors may hesitate to undertake any project for repairs and improvements of an extensive nature because of a natural repugnance to "talking money." The diocesan drive was a general plan, however, in which every parish and outmission was obliged to participate; each parish had to meet a certain quota for diocesan purposes, and whatever was collected over and above that amount could

Holy Trinity Parish

be used for various local improvements, after securing the approval of the Bishop.

I had been yearning for years to care for some badly needed repairs in some of the parish buildings. Foremost among these was the tuck-pointing of Holy Trinity Convent. The old mortar in the walls had disintegrated in places so that it no longer afforded much resistance to cold winds or rain. The church basement required a new floor and the walls needed plastering, for they had never been plastered. Stokers were needed for the furnaces in the church, high school, and convent.

Our receipts from the diocesan drive for July 1, 1945 to July 1, 1946 amounted to \$25,520.33 and our quota to the Diocese was \$23,300.00. This left a balance of \$2,203.33 to begin an important program. Some pledges on the drive were paid after July 1, 1946.

In the years following there were expenditures for:

Tuck-pointing convent,	\$ 5,250.00
Stokers — church, high school and convent,	8,472.96
New 3-car garage,	2,794.65
Storm windows and screens, convent,	2,850.00
Recovering some kneelers in church,	1,076.00

Total,	<hr/> \$20,443.61
--------	-------------------

These were the major improvements made during these years. The revenue for the greater part was obtained from bequests to the parish and from regular parish funds.

THE NEW HOLY CROSS CEMETERY

The land for the new Holy Cross Cemetery, west of Normal on Sudduth Road, was purchased in 1946 at a cost of \$7,000. It includes about 22 acres according to usual land surveys, which extends to the middle of adjoining roads. I considered it a very favorable location and the price reasonable. I had been investigating possible sites for a new cemetery for more than a year.

The surveying for driveways, grading, and the platting

of lots was done by a specialist in cemetery engineering from Des Moines, Iowa. The grading of driveways, drilling of a well; a tool house and pump; motor and other work, such as planting of trees, shrubbery, privet hedge, and so on, of course, added considerably to the original investment. However, all expenses were paid out of an accumulated Cemetery Fund which was started when I took charge of the parish in July 1924. Before that the receipts from the cemetery had been merged into the parish receipts, which really was not unfair, because the development of the old St. Mary's Cemetery had been a Holy Trinity project down through the years.

During the year 1947 I had endeavored to have the spouting on Holy Trinity Convent renewed. Because of the height of the building, four stories, and the consequent necessity of having extensive scaffolding erected, I was unable to get any competitive bidding. The J. L. Kingston Roofing Company gave me its bid. I had always considered Mr. Kingston a very honest and reliable gentleman and still hold him in the highest esteem. But I hesitated about accepting his terms until I found that I could not do any better. I never liked the cost-plus agreement plan, but the work needed to be done, and as soon as possible. The old "box gutters" had been leaking too frequently, to the dismay of the good Sisters, and could not be tolerated any longer.

Accordingly, I accepted the terms proposed by the J. L. Kingston Company. The work was started in the spring of 1948 and Mr. Kingston advised that an entire new roof be put on the Convent. But he advised using asphalt shingle as the old rafters were bending under the weight of the slate roof. I was governed by his recommendation and contracted for a new roof of asphalt shingles.

As the work on the spouting progressed I paid the bills presented by the contractor. They amounted to \$3,785.00 up to the time I left Holy Trinity, July 1, 1948. The balance was paid by my successor, Rev. B. J. Sheedy, when the work was completed. But as nothing had been done on the new roof up to the time I left, I did not pay anything on that account.

During the latter part of 1947, I realized that my vision

was failing and my hearing was almost as bad. The thought of resigning would come to me at times, and of course it is an unwelcome one to every pastor who is advancing in years. But the advisability of doing it became ever more recurrent as I contemplated the possibility of an *impasse* such as had happened during the last years of Monsignor Weldon's life. It was not his fault, and it certainly was not the fault of the administrator, Father Medcalf. But a large parish just does not function efficiently for any length of time under such circumstances.

By the end of 1947, I had practically decided to resign, and soon, for I believed that my work was done, or, if not, that I probably would never do it as it should be done. I was almost forced to that decision when my two housekeepers, the Temme sisters, who had been with me for eight years, advised me of their wish to retire and return to their farm home near Petersburg, Boone County, Nebraska, where they had four brothers with their families residing in the immediate vicinity. The sisters had almost lost their farm during the years of the drought and depression of the 1930's. They had built a fine modern home on their farm before that but, like many others of that day, they simply had to sell off their livestock, and salvage what they could. This they did, and went to Chicago where they worked as housemaids, until I got in touch with them through their nephew, Joe Steinkemper, who had become one of my janitors in the meantime. He had observed that I had changed housekeepers in a relatively short time, so he told me of his aunts in Chicago, and I made arrangement to bring them to Bloomington in the latter part of December 1939. My sister Mary, who had been my housekeeper for many years, died suddenly on December 7, 1935. During the following years I had realized, as have many other pastors, that good housekeepers are really hard to get. If the Temme sisters retired, I did not care to go through my previous experiences. Some housekeepers were fairly good, but most of them left much to be desired.

The Temme sisters urged me to resign and return with them to their old home in Nebraska. I knew it would be a

comfortable home and that I would there have the best of care, and also that it would be a solution of the problem of my getting a home and a competent housekeeper. I prevailed upon them to remain with me until the end of June 1948, when I would resign, and go with them to Nebraska. The proposal surely had much to commend it.

It remained for me to wind up my affairs in Holy Trinity Parish and prepare to leave a congregation that I had learned to love. I may say that if there is anything that can tear the very heart out of a priest, it is to do that. I thank God now that I had the courage to do it, for I know that it was best for the parish and probably best for me also. Hard though it was to do it, I had made my decision.

On April 26, 1948, I went over to Peoria and explained to our good Bishop why I had come, and what I proposed to do. I found him most sympathetic, for he seemed to sense what it would mean to me. He certainly was very kind and understanding.

I submitted my resignation to become effective July 1, 1948. The Bishop requested that I would not disclose to anyone the fact that I had resigned, until he would announce it later in *The Peoria Register*. That was reasonable. There would be many applicants for one of the best parishes in the Diocese of Peoria. I observed his request absolutely, except that I told my housekeepers, whom I bound to secrecy.

When the announcement of my resignation was made in *The Register* about the middle of June, 1948, it was also stated that my successor would be the Reverend B. J. Sheedy, at that time pastor in Pekin, Illinois.

Not every pastor lives to see his successor appointed, but surely when he does, he rejoices if the nomination accords with his own appraisal of his successor's fitness for the place. I am happy to record that when I read of that appointment I was greatly pleased. I knew that the work at Holy Trinity would be continued under competent and zealous management — a great satisfaction indeed.

Now that this disclosure had taken place, I had only to get things in order to turn the parish over to my successor.

It was a source of satisfaction to me that I could leave the parish in a sound financial condition. It was true I had paid only \$3,785 on the project of renovation of the spouting on the convent, and I had not paid anything on the cost of the new roof, but I did leave in the parish treasury \$15,749.36 and \$10,000 in U.S. Bonds in the parish box in the American State Bank, which I had overlooked in making out my previous statement. These funds would amply take care of the obligations to be met, and leave my successor a handsome sum wherewith to begin his pastorate.

It had been my very earnest desire to leave the parish without any Farewell Party. I felt that such an occasion would not be easy for me, and I wished to avoid it. I explained to my senior assistant, Father J. E. Lohan, my desire in that respect, but a couple of days later he came back with the objection that the people of the parish wanted something of that kind. He pointed out that I would need vestments, etc., for my chapel out in Nebraska, and that my parishioners wanted to supply them. So I consented to that evidence of their affection.

Not long thereafter Father Lohan told me that he and Father Richard O'Brien would like to take a day off to go to Chicago to get some "clothes." It was early in June; they wanted to get summer suits, I assumed. I readily assented. Later I discovered that they had taken the trip to Chicago to purchase a complete outfit for my private chapel in Nebraska — five sets of fine vestments, two missals, candlesticks, crucifix, missal stand, albs, and everything else needed for the equipment of a chapel.

I presume it has often happened that a good and kind assistant puts a "fast one" over on the pastor. When he does the pastor cannot find it in his heart to "gripe" very much about it.

Father Lohan told me that the people of the parish wanted a formal Farewell Party. I still retain the suspicion that he, too, promoted it considerably. I felt that I could not do otherwise than submit to it, and the party was really put on in superb style.



RT. REV. MSGR. B. J. SHEEDY

The Patrinmar Club was the first to bid for its management. This club consisted of young women graduates from St. Patrick's where for two years they had had a high school, from Old St. Mary's High School of Holy Trinity Parish, as well as those who had graduated from Trinity High School. Their name signified, *Pat*—St. Patrick's; *Trin*—Holy Trinity; *Mar*—St. Mary's. Some years previously I had been associated with the organization of this group. Its purpose was to have a society to stand for definite Catholic principles and to plan for social functions. In reality the young women did most of the organizing. I was, at most, helpful only by way of suggestion. They were the first organization to offer their services to organize a Farewell Party for me, and Father Lohan accepted their offer.

Soon thereafter other groups came forward wishing to undertake a significant gesture of appreciation. The Knights of Columbus, the Altar and Rosary Society, and the School Club volunteered their services. Father Lohan told them that he had already assigned the project to the Patrinmar Club, but encouraged the other organizations to assist those young women. This they did with right good will, and the Farewell Party was put on in grand style. Tickets for the banquet were sold to friends of the pastor and to friends of the parish, and all tables in the spacious Gym were filled. At the end of the banquet the ever genial and versatile Father "Pat" Farrell acted as toastmaster. Impromptu talks were made by Miss Helen Maloney, Rev. Stephen W. Gould, Sister M. Fidelis of Rosary College, Kenneth Clothier, Grand Knight of the K. of C's., and Mrs. Eugene Kilmartin (Fay McClellan) gave a history of the Patrinmar Club.

I was called upon and endeavored to express my appreciation and gratitude for the fine demonstration of their affection as reflected by the very fine Farewell Party which had been given me.

Rev. J. E. Lohan announced that the complete furnishings for my private chapel out in Nebraska had been paid for, and that he was entrusted with sufficient funds to purchase a new Chrysler four-door auto for me just as soon as one would

become available. (New cars could not be had immediately in those days). It was more than four months later when the car was finally purchased. I returned to Bloomington and had it driven out to Nebraska. It is by far the best auto that I have ever owned.

After the Farewell Party I had only to get things in order to leave Holy Trinity Parish and Bloomington. It would be an understatement to say that it was with heavy heart that I, with my two former housekeepers and their brother, Teddy Temme, drove in the old Plymouth out of the backyard of Holy Trinity Rectory in the early morning of June 30, 1948, to go to Nebraska. I did not dread Nebraska, because I did not know much of it, but I did know Holy Trinity Parish and its people. So it was not an easy adventure.

The winter of 1948-1949 proved to be one of the most severe in the history of Nebraska, according to the testimony of the oldest inhabitants. The first blizzard came on November 18, 1948,—blinding snow and severe cold for two days. When the storm subsided, the road from the Temme farm to Petersburg was completely blocked by snowdrifts and remained so for about three weeks. During that time one of the Temme brothers, wearing six-buckled overshoes, would walk into Petersburg carrying a grain sack, and bring out the mail, coffee and cigarettes for the neighborhood. We had another period of about three weeks' isolation before the winter was over.

Before leaving Bloomington I had given my library to Reverend Doctor Duncan of The Newman Foundation, University of Illinois, but had taken a few volumes with me to Nebraska, including the poems of Longfellow and Whittier. I admit now that during the time of dreary isolation that winter, I reread by way of consolation, Longfellow's "*Hiawatha*" and Whittier's "*Snowbound*"!

The Temme house where I lived was always comfortably heated and I was well taken care of, but long before the winter was over I had decided that what had been my first winter in Nebraska would also be my last. Isolation is something almost unendurable to most of us. I arranged to move

back to Streator, Illinois on July 1, 1949. Here I had some relatives and many friends. It was near my boyhood home. Since then I have been comfortably settled in a home where I enjoy the privileges of a private chapel adequately furnished by the good people of Holy Trinity. Here I have endeavored to compile this History of Holy Trinity Parish of Bloomington, Illinois.

Assistants to Rev. S. N. Moore:

- 1924-1927, Rev. T. E. Shea
- 1927-1928, Rev. J. P. Farrell, Rev. J. D. Shannon,
Rev. J. E. McLean
- 1929-1930, Rev. J. P. Farrell, Rev. P. H. Kurzynski
- 1930-1931, Rev. J. P. Farrell, Rev. K. L. Roach
- 1931-1932, Rev. J. P. Farrell, Rev. K. L. Roach
- 1932-1933, Rev. J. P. Farrell, Rev. K. L. Roach,
Rev. J. L. Seisel
- 1933-1934, Rev. J. P. Farrell, Rev. K. L. Roach,
Rev. Chas. H. Martell
- 1934-1935, Rev. J. P. Farrell, Rev. Chas. H. Martell
- 1935-1936, Chas. H. Martell, Rev. Emmett J.
Schleich
- 1936-1937, Rev. Emmett J. Schleich, Rev. Father
Hubert, O.F.M., Rev. Wm. Kelly
- 1937-1938, Rev. Emmett J. Schleich, Rev. Wm.
Kelly, Rev. E. V. O'Neil
- 1938-1939, Rev. Emmett J. Schleich, Rev. E. V.
O'Neil, Rev. R. E. Raney
- 1939-1940, Rev. R. E. Raney, Rev. Paul Kane
- 1940-1941, Rev. R. E. Raney, Rev. Paul Kane, Rev.
P. A. Armstrong, C.S.V., Rev. J. E.
Lohan
- 1941-1942, Rev. R. E. Raney, Rev. J. E. Lohan
- 1942-1943, Rev. R. E. Raney, Rev. J. E. Lohan
- 1943-1944, Rev. R. E. Raney, Rev. J. E. Lohan
- 1944-1945, Rev. R. E. Raney, Rev. J. E. Lohan
- 1945-1946, Rev. R. E. Raney, Rev. J. E. Lohan,
Rev. R. C. O'Brien

Holy Trinity Parish

1946-1947, Rev. R. E. Raney, Rev. J. E. Lohan,
Rev. R. C. O'Brien
1947-July 1, 1948, Rev. J. E. Lohan, Rev. R. C.
O'Brien, Rev. J. P. Culleton

It is worthy of note that Rev. J. P. Farrell served as an assistant for seven years, by far the longest term of any assistant in Holy Trinity Parish up to that time. Later both Rev. R. E. Raney and Rev. J. E. Lohan served under me for eight years each, the latter extending his time of service for about two months under Rev. B. J. Sheedy.

Pastorate of the Right Reverend Monsignor B. J. Sheedy

JULY 1, 1948-

Bernard J. Sheedy was born in Ireland and received his elementary education in the very thorough schools of that country. He came to America in the summer of 1909 and the following September entered St. Bernard's Seminary, Rochester, New York, to begin his course in Philosophy and kindred studies. After two years he commenced his studies in Sacred Theology. Having finished these in the spring of 1915, he was ordained to the priesthood by the Right Reverend E. M. Dunne, in St. Mary's Cathedral, Peoria, on May 29th.

Father Sheedy's first appointment was as assistant to Rev. William Drummy at Rantoul, with Paxton as an outmission. After two years there, he was assigned to Reverend H. A. O'Kelly, pastor of the Church of the Immaculate Conception, in Streator.

Again after two years in Streator, in 1919, Father Sheedy was appointed pastor of Rapids City in the northwestern part of the Diocese.

In 1921 Father Sheedy was appointed to be the first pastor of Paxton. Since he had attended it previously as an outmission from Rantoul, he was well acquainted with the people and his work there was on this account greatly facilitated. He remained with the congregation for ten years. In the meantime he had made of it a very substantial parish.

In 1931, Father Sheedy was made pastor of St. Mary's Church, Wenona. There he distinguished himself by his great interest in the parochial school. By personal contact, he endeared the people of the parish to him.

Holy Trinity Parish

After about six years, in 1937, Father Sheedy was appointed pastor of St. Joseph's, Pekin. At that time a new parochial school was badly needed there. Father Sheedy bought the necessary real estate and paid for it. He also collected funds for a new school and had the plans and specifications drawn up for it when World War II came along. Allocation of steel and other building material made immediate construction impossible. It had to be deferred to a later date.

About the end of World War II, Father Sheedy suffered greatly from some internal malady which caused his friends, both clerical and laymen, considerable anxiety. However, after a rather serious operation, he emerged almost miraculously with his former energy. He continued his excellent work in Pekin until my resignation as pastor of Holy Trinity Parish became effective, July 1, 1948.

I have stated above, at the close of the story of my pastorate at Holy Trinity, that I was particularly pleased that the Rev. B. J. Sheedy was appointed to be my successor. I was confident that under his capable guidance the parish would grow in influence in the city of Bloomington.

Surely my fondest hopes were realized. I am quite certain that with the coming of Father Sheedy the spiritual life of the parish gained a new impetus. With his zeal, tact and energy it could scarcely have been otherwise. It is difficult, of course, to appraise matters of this kind. But this I know: older men tend to become accustomed to a certain pattern; younger men dare to do things differently and invariably they succeed.

Obviously it could not have been an easy matter for Father Sheedy, a total stranger, to assume charge of such a large parish with its attendant responsibilities. Nevertheless, he soon got his bearings.

Unfortunately, I had left him some obligations in the way of completing the spouting on the convent and a new roof of asphalt tile for that building. I had paid part of the cost of the new spouting, insofar as the work was completed when I left there. Nothing was paid on the new roofing, for nothing had been done on that project. However, I did leave ample funds to complete both projects — approximately \$25,000—so that

the cost of this work contracted for was fully taken care of, and most likely there was a considerable residue with which to begin his pastorate. Such an amount gives a rather comfortable feeling to any pastor undertaking a new pastorate.

In the latter part of 1948, Father Sheedy had some carpenter work done on the interior of the Grade School. Marflex floors were laid and the walls were painted, thus adding greatly to the appearance of the class rooms and corridors.

The following year he had that building tuck pointed and the sash and window frames painted. It was a real transformation of what had formerly looked like an old building.

It was in May of that year that Father Sheedy was made a Right Reverend Monsignor. From the *Peoria Register* of June 5, 1949 we cull the following:

"Papal honors will be bestowed upon six priests and four lay people of the Diocese of Peoria in formal ceremonies in St. Mary's Cathedral this Sunday morning, June 5, at 10:30 o'clock.

"The honors will be conferred by His Excellency, Bishop Joseph H. Schlarman, who will also deliver the sermon. Celebrant of the Pontifical Mass will be the Rt. Reverend P. H. Durkin, P.A., Vicar General of the Diocese.

"Those to be invested formally with the robes of Domestic Prelate at the ceremonies are the Rt. Rev. Monsignor B. J. Sheedy, pastor of Holy Trinity Parish, Bloomington; Rt. Rev. Monsignor C. J. Higgins, of Holy Cross Parish, Champaign, and Rt. Rev. Monsignor T. J. Jordan, of Sacred Heart Parish, Rock Island. Those to be invested with the robes of Papal Chamberlain are the Very Rev. Monsignor F. P. Blecke, Diocesan Superintendent of Schools; the Very Rev. Monsignor M. V. Haas, Rector of St. Mary's Cathedral, and the Very Rev. Monsignor Gill Middleton, Diocesan Director of Charities."

The Rt. Rev. Monsignor Sheedy returned to Bloomington that afternoon and in the evening functioned in his robes as Monsignor in Holy Trinity Church, awarding the diplomas to the High School graduating class.

Later in 1949, Monsignor Sheedy conducted a very excep-

Holy Trinity Parish

tionally successful bazaar, which netted the parish \$12,012.68. This was to prepare for the complete renovation of the old Holy Trinity Convent. In the two succeeding years Msgr. Sheedy conducted a bazaar each year. In 1950 it netted \$9,695.47 and in 1951 it netted \$10,000.26,— a fine testimony to the high esteem in which he was held by the people of the parish and the city.

Monsignor Sheedy had planned the renovation of the Convent and had plans drawn up for it in 1949. It was a gigantic undertaking, but there was urgent need for it.

The old building had truly done yeoman's service since the time the first part of it had been erected by the good Father Kennedy in the summer of 1863. Let us recall that Father Weldon had sold this building, and the two lots on which it was built, to the Sisters of St. Dominic in the autumn of 1879. The Sisters had built an addition to the south approximately the size of the original structure, and then had both portions built up one story higher. Over all this was superimposed a very large and spacious attic which down through the years served as a vast storeroom for everything from trunks, satchels and suitcases to window screens. The Sisters had closed their Convent School in 1924, and were desirous of selling the old building back to the parish. They had some appraisals made as to its value, which I considered rather fantastic, for I knew that because of its age there would be much required in the way of repairs. I rented the building so that I would have a home for our teaching Sisters, and also two classrooms, which we badly needed.

In short, in 1926 I bought the building and the lots on which it is located, from the Sisters. I may say that from the start my worst apprehensions were realized. Worn out plumbing; worn out floors; worn out furnace, and so on.

I was obliged to spend a very considerable sum to have the kitchen renovated with a good floor and adequate plumbing, a new floor for the Sisters' community room, a new floor for the laundry, new steam pipes under the basement floor, a few partitions for private rooms for the older Sisters, a few extra shower rooms, and so the dreary expenditures went on.



NEW CONVENT CHAPEL

Pastorate of the Right Rev. Monsignor B. J. Sheedy

I have only genuine admiration for Monsignor Sheedy when he resolved to remodel the entire building and for the very practical way in which it was done. It urgently needed to be done. Right Reverend Monsignor Sheedy well deserves the gratitude of the Sisters and the people of the parish.

The subjoined statement gives one a fair idea of the work done.

REPAIRS MADE ON HOLY TRINITY CONVENT
Submitted by Mr. John J. Shea, Contractor

Basement:

Wood floors replaced by concrete, covered with asphalt tiles; laundry replastered; new automatic dryer added.

Wood wainscot replaced with glazed hollow tile, ceilings with acoustic tile.

Heating system remodeled to take care of additional rooms; installed complete new plumbing and fixtures, including a lavatory in each bedroom.

First Floor:

North wing four rooms replastered; all wood casing removed, plaster and metalled taking its place.

Second and Third Floors of North Wing:

Treated same as first floor.

All plaster was tinted with seven different colors. When this was applied, the Sisters had different colored rooms.

All floors were covered with Marflex flooring. This type of floor is applied over the old wood floor and is similar to Terrazzo. This flooring was continued up on the wall to a height of six inches to form a baseboard. It is sanitary, and makes a beautiful floor.

South Wing First Floor:

This consisted of two rooms divided by wood partition. The partition was removed, heavy steel beams were installed in the ceiling to carry the additional load of partitions that were added on second and third floors. These beams, when

Holy Trinity Parish

plastered, formed a pleasing pattern. This section was made into Chapel and Community Room, with a modern fold door dividing the two rooms. When this door is opened it adds additional space to the Chapel.

The Chapel was equipped with a new altar, communion rail, statues of the Blessed Mother and St. Joseph, stations of the cross, and pews, also new stained glass windows, and organ.

The Community Room was furnished with walnut furniture, upholstered in white leather.

Second and Third Floor Dormitories:

These were converted into eight bedrooms on each floor, linen closets, and trunk storage space.

All partitions are fireproof, with steel doors.

Stairs were covered with rubber treads.

The electric wiring was replaced by conduit, each floor divided into two circuits.

This remodeling cost approximately \$70,000.00. With the remodeling job which had been done on the roof, and the pointing of the walls, we have in effect a new building at a cost of approximately \$100,000.00. The construction of an entirely new building would have cost perhaps close to a quarter of a million dollars.

Quite naturally I do not have much data for the year 1951.

May I say in conclusion that Rt. Rev. Monsignor B. J. Sheedy has been a truly wonderful pastor of Holy Trinity Parish. I sincerely hope that he will live for many years, and that God will give him the necessary strength to continue his extraordinary work there.

I have finished my work on the history of the parish so far as I can. It may be defective in many ways, but it is an honest effort to tell the Story of Holy Trinity down to the present time. Some future historian may do a better job. It is quite probable that if no one ever attempted anything unless he felt he could do it perfectly and beyond criticism, very little would be written on any subject. I have endeavored to be brief — perhaps too much so at times. And it may well

be that at times I should have condensed or excluded other portions of my story. The experience of writing has impressed upon me the difficulty of keeping, in proper balance, what to include and what to exclude. Fine proportion requires the judicious mind of a trained historian and of course I do not have any claim to even approaching that high status. However, it is my fond hope that these pages may be of interest to the parishioners of Holy Trinity Parish and perhaps of some value to a future historian.

Assistants to Rt. Rev. Msgr. B. J. Sheedy:

- July 1948, Rev. J. E. Lohan — to Aug. 1, 1948,
Rev. Richard C. O'Brien, Rev. James P. Cul-
leton, Rev. John J. King
- 1949, Rev. Richard C. O'Brien, Rev. John J. King,
Rev. John H. Schwarz
- 1950, Rev. Richard C. O'Brien, Rev. John J. King
- 1951, Rev. Richard C. O'Brien, Rev. John J. King

Appendix I

OUR RELIGIOUS

Nostra corona et nostra laetitia

We think it proper to inscribe here the names of the young men and young women of the parish who became priests or Sisters. If they studied in the old St. Mary's High School, St. Joseph's Academy, or in Trinity High School, we have some claim on them; they are at least partially ours. Our list may be incomplete, but we did our best to include all.

OUR PRIESTS

Ordained	Name of Parents
Reverend John T. Tuohy, LL.D., December 19, 1880.....	Mr. & Mrs. Cornelius E. Tuohy
Reverend Patrick J. Kane, December 23, 1882.....	Mr. & Mrs. Thomas Kane
Reverend James Francis, July 30, 1893.....	Mr. & Mrs. Antonio Francis
Reverend Thomas E. Cox, May 31, 1896.....	Mr. & Mrs. Michael Cox
Reverend Richard F. Flynn, July 25, 1896.....	Mr. & Mrs. Richard Flynn
Reverend Daniel J. Sullivan, June 17, 1897.....	Mr. & Mrs. John D. Sullivan
Right Rev. Msgr. Maurice P. Sammon, June 25, 1899.....	Mr. & Mrs. James Sammon
Reverend Denis J. Tuohy, January 19, 1900.....	Mr. & Mrs. Cornelius E. Tuohy
Reverend John F. Fitzpatrick, June 26, 1901.....	Mr. & Mrs. Michael F. Fitzpatrick
Reverend Stephen E. Murray, O.P., June 17, 1925.....	Mr. & Mrs. Peter Murray
Right Rev. Msgr. Edmund A. Sweeney, May 29, 1926.....	Mr. & Mrs. Daniel Sweeney
Reverend Leo F. Dee, June 30, 1930.....	Mr. & Mrs. Michael Dee
Reverend John E. Flanagan, S.J., June 25, 1933.....	Mr. & Mrs. Patrick J. Flanagan
Reverend Raymond A. Schueth, February 2, 1936.....	Mr. & Mrs. Otto F. Schueth
Very Rev. Msgr. Gill Middleton, June 6, 1937.....	Mr. & Mrs. Thomas L. Middleton
Reverend James F. Larkin, C.S.V., February 24, 1939.....	Mr. & Mrs. John D. Larkin
Reverend William S. Gould, June 2, 1940.....	Mr. & Mrs. William R. Gould
Reverend George T. Flynn, June 8, 1941.....	Mr. & Mrs. George R. Flynn
Reverend Daniel A. Wefer, O.F.M., June 12, 1942.....	Mr. & Mrs. Andrew H. Wefer
Reverend George M. Nelson, February 2, 1943.....	Mr. & Mrs. Harry B. Nelson
Reverend Eugene E. Gould, May 28, 1944.....	Mr. & Mrs. William R. Gould
Reverend Arthur L. Kinsella, O.P., June 18, 1946.....	Mr. & Mrs. Arthur Kinsella
Reverend John J. Sweeney, June 1, 1947.....	Mr. & Mrs. Edmund F. Sweeney

Summary: Religious priests, 5; Clerics of St. Viator, 1; Franciscan Fathers, 1; Order of Preachers, 2; Society of Jesus, 1; Secular Priests, 18; Total, 23.

Appendix 1

OUR SISTERS

Sister Mary Margaret Spellman, S.S.J., Dec. 8, 1867.....Mr. & Mrs. Dan Spellman
 Sister Mary Archangela Holly, S.S.J., March 19, 1868.....Mr. & Mrs. Thomas Holly
 Sister Mary Cassilda Mernaugh, S.S.J., March 19, 1871.....Mr. & Mrs. James Mernaugh
 Sister Mary Ladislaus Fitman, S.S.J., Aug. 15, 1871.....Mr. & Mrs. William Fitman
 Sister Mary Florence McCarthy, S.S.J., Aug. 15, 1871.....Mr. & Mrs. Florence McCarthy
 Sister Mary Augusta White, S.S.J., Aug. 15, 1871.....Mr. & Mrs. William White
 Sister Mary John McCarthy, S.S.J., Dec. 8, 1872.....Mr. & Mrs. Florence McCarthy
 Sister Mary James Mernaugh, S.S.J., March 19, 1872.....Mr. & Mrs. James Mernaugh
 Sister Mary Esperance Quealey, S.S.J., Aug. 16, 1873.....Mr. & Mrs. Stephen Quealey
 Sister Lillia Marie White, S.S.J., Aug. 15, 1876.....Mr. & Mrs. William White
 Sister Francis Clare Bloomer, S.S.J., March 19, 1879.....Mr. & Mrs. James Bloomer
 Sister Mary Eugene Condon, O.P., Aug. 4, 1881.....Mr. & Mrs. Thomas Condon
 Sister Mary Magdalene Long,

Sister of Charity of St. Vincent de Paul, May 28, 1885.....Mr. & Mrs. James Long
 Sister Mary Victorine McDermott, O.P., Aug. 15, 1886.....Mr. & Mrs. Michael McDermott
 Sister Mary Gonzaga Connors, O.P., Dec. 16, 1886.....Mr. & Mrs. Patrick Connors
 Sister Mary Thecla,

Sister Charity of St. Vincent de Paul, Feb. 4, 1887.....Mr. & Mrs. James Bloomer
 Sister Mary Hilary Quinn, O.P., April 10, 1887.....Mr. & Mrs. James Quinn
 Sister Mary Clare Urel, O.P., April 10, 1887.....Mr. & Mrs. John Urel
 Sister Mary Hubert Lenihan, O.P., Aug. 15, 1887.....Mr. & Mrs. Patrick J. Lenihan
 Sister Mary deChantal Gilmartin, O.P., April 5, 1888.....Mr. & Mrs. John Gilmartin
 Sister Mary Honorius O'Hara, O.P., April 5, 1888.....Mr. & Mrs. Michael O'Hara
 Sister Mary Reparata Schueth, O.S.F., Dec. 13, 1894.....Mr. & Mrs. Anthony Schueth
 Sister Mary Amata Quinn, O.P., Aug. 4, 1895.....Mr. & Mrs. Christopher C. Quinn
 Sister Mary Bernice Wall, O.P., Aug. 4, 1899.....Mr. & Mrs. Patrick Wall
 Sister Mary Dolorosa Sammon, O.P., Aug. 4, 1902.....Mr. & Mrs. James P. Sammon
 Sister Mary Fidelis Sullivan, O.P., Aug. 4, 1902.....Mr. & Mrs. John D. Sullivan
 Sister Mary Antonina Koos, O.S.F., Jan. 6, 1903.....Mr. & Mrs. Richard Koos
 Sister Mary Albertina Sweeney, O.P., March 7, 1905.....Mr. & Mrs. Edward Sweeney
 Sister Mary Alberto Carbery, O.P., Aug. 4, 1906.....Mr. & Mrs. John E. Carbery
 Sister Mary Melito Connolly, O.P., Aug. 4, 1906.....Mr. & Mrs. Patrick Connolly
 Sister Mary Thaddea Haley, O.P., Aug. 4, 1906.....Mr. & Mrs. William Haley
 Sister Mary Valeria Flannery, O.P., Aug. 4, 1907.....Mr. & Mrs. Edward Flannery
 Sister Mary Ethelreda Kinsella, O.P., Aug. 4, 1907.....Mr. & Mrs. Patrick Kinsella
 Sister Mary Ambrose Leonard, R.S.M., Feb. 15, 1908.....Mr. & Mrs. Lawrence J. Leonard
 Sister Francis Xavier Doherty, O.P., Aug. 28, 1913.....Mr. & Mrs. Cornelius Doherty
 Sister John Dominic Nolan, O.P., Aug. 28, 1913.....Mr. & Mrs. Michael Nolan
 Sister Mary Dola Washburn, O.P., Aug. 28, 1913.....Mr. & Mrs. George Washburn
 Sister Mary Lawrence Leonard, R.S.M., Dec. 6, 1913.....Mr. & Mrs. Lawrence J. Leonard
 Sister Mary Marcus Dooley, O.P., Aug. 4, 1914.....Mr. & Mrs. Edward Dooley
 Sister Mary Lucius Griffin, O.P., Aug. 4, 1914.....Mr. & Mrs. Thomas Griffin
 Sister Mary Dionysius Fleming, O.P., Aug. 16, 1915.....Mr. & Mrs. William Fleming
 Sister Mary Modestus Nolan, O.P., Aug. 28, 1916.....Mr. & Mrs. Michael Nolan
 Sister Mary Leon Fagan, O.P., March 25, 1917.....Mr. & Mrs. James W. Fagan
 Sister Mary Marcelle Henneberry, O.P., Aug. 4, 1917.....Mr. & Mrs. Patrick Henneberry
 Sister Mary Protase Corbett, O.P., Aug. 4, 1919.....Mr. & Mrs. Edward Corbett
 Sister Mary Paulus Sweeney, O.P., Aug. 4, 1920.....Mr. & Mrs. James Sweeney
 Sister Mary Julianne Hayes, O.P., Aug. 4, 1921.....Mr. & Mrs. John W. Hayes
 Sister Mary Sabina Kennedy, O.P.

(Maryknoll), March 25, 1922.....Mr. & Mrs. John F. Kennedy
 Sister Mary Maurella Christie, O.P., Sept. 7, 1922.....Mr. & Mrs. Michael J. Christie
 Sister Mary Ralph Pfister, O.P., Aug. 4, 1924.....Mr. & Mrs. John P. Pfister
 Sister Mary Audrey Kerber, O.P., Aug. 4, 1925.....Mr. & Mrs. John Kerber
 Sister Mary Eloise Morrissey, O.P., Aug. 4, 1925.....Mr. & Mrs. Bartholomew Morrissey

Holy Trinity Parish

Sister Mary Ventura Rodgers, O.P., Jan. 6, 1926.....	Mr. & Mrs. Robert Rodgers
Sister Mary Vibiana Dooley, O.P., Aug. 4, 1926.....	Mr. & Mrs. Edward Dooley
Sister Mary Henrietta Morrissey, O.P., Aug. 4, 1926.....	Mr. & Mrs. Thomas Morrissey
Sister Mary Vigilius Sullivan, O.P., Aug. 4, 1926.....	Mr. & Mrs. John Sullivan
Sister Elizabeth of the Trinity Kinsella, D.C., April 25, 1928..	Mr. & Mrs. Michael Kinsella
Sister Mary Tarasia Fagan, O.P., Aug. 4, 1928.....	Mr. & Mrs. John Fagan
Sister Mary Marianus McDonald, O.P., Aug. 4, 1928.....	Mr. & Mrs. Richard McDonald
Sister Mary Aquila Quinn, O.P., Feb. 25, 1929.....	Mr. & Mrs. Matthew W. Quinn
Sister Mary Edna Dowling, O.P., Aug. 4, 1929.....	Mr. & Mrs. Edward J. Dowling
Sister Mary Anacleto Maloney, O.P., Aug. 4, 1929.....	Mr. & Mrs. Thomas Maloney
Sister Mary Louise Peck, O.P. (Maryknoll), April 30, 1930....	Mr. & Mrs. Mial D. Peck
Sister Francis de Sales Haas, S.B.S., Feb. 24, 1931.....	Mr. & Mrs. Jos. Haas
Sister Mary Agna Barth, O.P., Aug. 4, 1931.....	Mr. & Mrs. John H. Barth
Sister Mary Karin Koos, O.P., March 7, 1932.....	Mr. & Mrs. Frank A. Koos
Sister Mary Anastasius Coleman, O.P., March 23, 1932....	Mr. & Mrs. Patrick W. Coleman
Sister Marie Pierre Buttell, O.S.F., Jan. 6, 1933.....	Mr. & Mrs. Peter Buttell
Sister Marie Clare Dougherty, O.P., March 7, 1936.....	Mr. & Mrs. Edward Dougherty
Sister Marie Robert Letford, O.P., March 7, 1937.....	Mr. & Mrs. Robert Letford
Sister Mary Joachim Oberkoetter, O.S.B., Mar. 30, 1937..	Mr. & Mrs. Francis X. Oberkoetter
Sister Mary Petronius Sweeney, O.P., Mar. 7, 1938.....	Mr. & Mrs. Edmund F. Sweeney
Sister Mary Alexander McDonnell, O.P., Aug. 4, 1939....	Mr. & Mrs. George A. McDonnell
Sister Mary Estavan Roland, O.P., Aug. 6, 1940.....	Mr. & Mrs. Ralph Roland
Sister Ann Marie Gould, O.S.B., March 23, 1944.....	Mr. & Mrs. William Gould
Sister Mary John Harvey, O.S.F., May 21, 1946.....	Mr. & Mrs. John W. Harvey
Sister Mary Brice Brennan, O.P., Aug. 4, 1946.....	Mr. & Mrs. Francis M. Brennan
Sister Mary Alban Hermes, O.P., Aug. 4, 1946.....	Mrs. & Mrs. John M. Hermes
Sister Mary Antona Ebo, S.S.M., June 9, 1947.....	Mr. & Mrs. Daniel Ebo
Sister Mary St. John Waterson, O.P., June 29, 1947.....	Mr. & Mrs. John M. Waterson
Sister Mary Cabrini O'Neil, O.S.F., Aug. 12, 1948.....	Mr. & Mrs. William O'Neil
Sister Mary de Montfort O'Connor, O.P., Dec. 30, 1948....	Mr. & Mrs. George L. O'Connor
Sister Mary Jacinta Bentfield, O.P., Aug. 4, 1950.....	Mr. & Mrs. James Bentfield
Sister Mary Colma Ryan, O.P., Aug. 4, 1950.....	Mr. & Mrs. James Ryan
Sister Mary Joecile Solomon, O.S.F., Oct. 4, 1950.....	Mr. & Mrs. George F. Solomon

Summary: Benedictine Sisters, 2; Sisters of the Blessed Sacrament, 1; Dascalced Carmelites, 1; Sisters of Charity of St. Vincent de Paul, 2; Dominican Sisters, 57; Dominican Sisters, Maryknoll, 2; Franciscan Sisters, 6; Sisters of Mercy, 2; Sisters of St. Joseph, 11; Sisters of St. Mary of the Third Order of St. Francis, 1. Total, 85.

Appendix II

WORLD WAR I

I think that Holy Trinity Parish may well take justifiable pride in the number of young men and women who enlisted from the Parish to serve in World War I. This list of names is as complete as it has been possible for us to make it from available information. It is very probably that some names have inadvertently been omitted.

GOLD STAR HONOR ROLL

Eugene T. Conley
Frank M. Jordan
Eugene McCarthy
Fred O'Connor

Harold C. Adelman
James E. Allen

John C. Bandi
Capt. A. E. Behrendt
Miss Charlotte Bender
John Bennington
George J. Boylan
Harry Francis Boylan
Patrick Brennan
William T. Brennan
Miss Mary Burke
Edward J. Burns
Willard J. Burns
Richard J. Burns
Lieut. Earl Butler
Lieut. Frank M. Butler
Lieut. James J. Butler
John Butler
Ralph E. Butler

Francis J. Callahan
Martin L. Callahan
Neil Callahan
John E. Carbery
John A. Cleary
Arthur M. Condon

Frank Condon
Lieut. John J. Condon
Edgar L. Conley
George Conley
David Conroy
Francis Conroy
Maurice J. Conroy
Edward J. Corbitt
John P. Corbley
S. C. Corcoran
Thomas Ivan Costigan
Daniel L. Cox
Frank Cox
John Flavin Cox
Lieut. James Vincent Cox
Francis M. Cullen

James Daly
Lieut. Frank Deneen
Patrick J. Delmar
Harry Dennis
Roy B. Devaney
William H. Devine
John Robert Dewenter
Edward A. Donnelly
William Donovan
Dan P. Downey

Edward T. Downey
Eugene P. Downey
William P. Downey
John Bernard Driscoll
Leo Dungan
James R. Dunn

Jay D. Enright

Henry A. Fisherkeller
William Fisherkeller
Roy Fitman
John J. Fitzgerald
Thomas J. Flaherty
Edmund Flanagan
Edgar A. Flynn
Thomas Flynn
Lieut. Mortimer G. Flynn
John M. Foley
James Dorsey Foster

Lawrence Gehring
August C. Gildner
George A. Gildner
Leo A. Gildner
Scott Gleason
George P. Gleeson

Holy Trinity Parish

Lieut. Paul Greenleaf
Matthew R. Gregory

Lieut. Frank D. Hackett
George Haffner
Louis L. Haffner
Daniel A. Hayden
Thomas J. Hayden
George Hayes
Louis A. Hayes
Melvin A. Hayes
Paul Hayes
Lieut. Ralph J. Heffernan
John Hegarty
L. B. Hemmle
Lieut. Stroe Henderson
Harry Hennaberry
Capt. Arthur Helwig
Clarence Hensel
William P. Hensel
Leo L. Hogan
Mrs. C. H. Hopt
Austin Howard

W. H. Jungerich

Paul Jabsen
James T. Johnson
John D. Jordan

Maurice Kalahar
Arthur P. Kane
Lieut. Charles P. Kane
James C. Kelly
John Kelly
Patrick L. Kinder
James J. Kinsella
William Kinsella
Emmett L. Koos
Albert Koos
Lawrence H. Koos

Thomas Lamb
Chris Lanigan
David Lanigan
Robert Lahey
Frank Lavin
Charles E. Leary
John M. Leary
Richard M. Leary
William J. Lenahan
Ralph Loar
Laughlin J. Lunney
Wayne C. Lyons

Paul J. Madigan
Harry E. Maloney
Robert Emmett Maloney
Edward McCarthy
E. McDonald
Lawrence McDonald
Guy E. McMillan
Eugene W. McMillan
Herbert J. McGrath
John McGraw
Patrick M. McGraw
William E. McGraw
Andrew J. Mann
Joseph P. Meaney
Eugene Meehan
Martin H. Meehan
William B. Merna
Earl Million
Guy Million
Jack Million
Joseph Million
James J. Monahan
James J. Morrissey
James S. Morrissey
John O. Morrissey
J. Bernard Murphy
Fred E. Murray
George P. Murray
Leo F. Murray

Lieut. Frank Normile
Lieut. John Normile

L. J. O'Brien
Richard M. O'Connell
John J. O'Connor
R. E. O'Donnell
William O'Hara
John H. O'Neil
Donald F. O'Neil

Fred Parker
Howard Parker
Jacob Parker
John W. Parker
William Parker
Wm. Hubert Pemberton
John Raymond Pemberton
Fred W. Penn
James C. Penn
John Penn
John W. Phelan
Frank Prescher
John F. Quinn

Matthew Quinn

Louis Radbourn
Edward V. Raycraft
Herbert C. Rediger
Michael J. Reidy
Arnold F. Rieger
E. G. Rieger
Edward Riley
Joseph E. Rodgers
Frank Ryan
James M. Ryan
J. Mervin Ryan
Ralph Ryan
William Ryan

James J. Salmon
Maurice J. Salmon
Lieut. Thomas Sammon
Maurice A. Sammon
William A. Sammon
Chester J. Scanlon
Thomas Shanahan
Frank Shields
Miles Gaylord Simons
Lieut. Joseph F. Smith
Leslie Stone
Andrew E. Sullivan
Lieut. Charles P. Sullivan
William F. Sweeney

Harold J. Toohey
Frank Toohill
William Tully
William J. Tuohy
Daniel P. Twomey
Edward Twomey
Joseph Twomey
Lawrence Twomey

Eugene A. Underwood

Leo M. Walsh
Martin J. Walsh
Thomas M. Walsh
Francis L. Watson
Roland B. Watson
Thomas S. Weldon
George J. White
John Wieting
Vernon W. Wieting
John A. Williams
Harvey W. Woizeski

Eugene Ziebold

Appendix III

WORLD WAR II

The following is probably a fairly accurate list of those from the Parish who served in World War II. This list, like that of the Honor Roll for World War I, may not be complete, but it does contain all of the names which have been reported for a place on Holy Trinity Service Flag for World War II.

GOLD STAR HONOR ROLL

Vernon Bertrand
Anthony Eugene Cavallo
Edward Francis Doran
John P. Foley
Robert J. Frawley
Austin J. Hayner
John Horace Lancaster
Dr. John J. Meany
Raymond Morrissey

Donald William Abbott
W. B. Alkire
Robert Joseph Allen
Leo Richard Arbuckle
Robert E. Armstrong
William Oliver Arnold
Joseph X. Arteman

Charles F. Baldini
John L. Baldini
Eugene T. Bennington
James F. Bethea
Louis J. Bezucha
James H. Bigger
William Peter Bishoff
Ralph Bonny
Albert L. Borders
Francis M. Brady
Thomas William Brady
Mark Francis Brennan
James Broderick, Jr.
Harry S. Brown
Robert J. Burke
Eugene J. Burns
Richard E. Burns

Harold R. Cahill
Bernard Callahan
Raymond Charles Callahan
Paul Thomas Callans
William B. Callans
Anthony Capodice
Nicholas Joseph Capodice
Robert E. Carbery
John R. Carlock
Leo Carroll
David Richard Cavallo
Robert Joseph Cavallo
James W. Cavallo
Joseph J. Cleinmark
Edward Clothier
James B. Condon
Thomas E. Conley
Michael James Conroy
Robert L. Conroy
William Francis Connor
Gerald Copeland
Joseph Arthur Copeland
Ralph Martin Copeland
John Edward Corbitt
Richard Joseph Corbitt

Colleen Costigan
John Thomas Costigan
Mary Jean Costigan
William Francis Costigan
Lawrence Arthur Coughlin
Patrick Joseph Coughlin
Robert Coughlin
Charles Cox
Daniel M. Cox
John Edward Cox
Joseph Thomas Cox
Ralph Joseph Cunningham
Thomas M. Cunningham
Emma Geneve Cushing
Frederick Wayne Cushing
George W. Cushing
James Arthur Cushing
John Melvin Cushing

Donald P. Daggitt
William E. Daggitt
Roy L. Daley
Francis Henry Dalton
John C. Daly
John Harvey DeBauche

Holy Trinity Parish

Edward J. Delaney
Mary E. Delbridge
Frank K. Deneen
Owen Deneen
Robert E. Denman
William L. Denman
John E. Dennis
William Harry Dennis
John W. Dickerson
Joseph Donnelly
Edward James Dooley
Chester Downey
Charles M. Doyle
Glenn Doyle
James D. Dugan
Edward William Dunn
Richard T. Dunn

Betty L. Eft
Robert L. Eft
Charles L. Eleton
James Edmund Ellis
Alvin A. Ely
Robert Leo Ely
Robert John Evans

Clarence M. Falkingham
Harold Henry Feger
Robert F. Fields
Glenn Edwin Fitzgerald
John Francis Fitzgerald
Francis E. Flynn
John Anthony Flynn
John B. Flynn
Eugene Joseph Fortino
Paul Daniel Fortino
John C. Foundas
Roy Frawley
Gerald A. Freehill
John Albert Freese
John Albert Friedewald
Joseph Friedewald
Robert P. Frost

Daniel D. Gehrt
George F. Gildner
Charles J. Gillen
David Urban Gillen
Francis William Gillen
James R. Gillen
William F. Gleason
John Austin Gray
Paul A. Greenleaf
Paul A. Griffard
Robert M. Griffard
William Francis Griffard

Joseph J. Griffin
James Francis Grimes
Francis Joseph Grimm
Bernard J. Grosso
Robert Guinnee
Edmund Michael Gunn

Morris F. Hacker
Hubert Charles Hackett
John Joseph Hackett
Dale W. Haley
Bernard Handley
Arthur Hansen
Harold J. Hardesty
Frank J. Hare
Vincent B. Hare
Glenn V. Harsh
Kenneth C. Harsh
Russell B. Harsh
Donald Raphael Hayes
John Earl Hayes
James Edward Hayes
Louis W. Hayes
Paul Thomas Hayes
Robert Francis Hayes
William Paul Hayes
Eugene Erick Hayner
Helen Charlotte Hayner
Henry L. Hayner
Harold Joseph Heintzman
Myron Henry Heintzman
John L. Herman
Regina Hermes
Robert S. Hermes
Clifford J. Herod
Kenneth H. Herod
James Francis Hoettels
George Hoeniges
Edward G. Hogan
James Francis Hogan
John Houghtaling, Jr.
Charles Huber
James R. Huber
Robert P. Hurdle

Ralph Lawrence Irwin

John Joseph Jacobs
Edward Joseph Janick
Edward R. Jenkins
Marjorie E. Jenkins
Robert E. Jenkins
Harold W. Johnson
Margaret Johnston
John E. Jordan
Oscar Jordan

Arthur P. Kane
Harry T. Kane
Peter Edward Kane
George Joseph Kaveney
Harry Hayden Kaveney
Joseph S. Kearney
Leonard J. Keefe
William J. Keefe
Paul A. Keller
Eugene Nicholas Keller
James Leo Kelly
John T. Kelly
Paul Eugene Kelly
Roy A. Kelly
Ignatius Joseph Keogh
John W. Keogh
George Melvin Kerz
Eugene James Kilmartin
Raymond Kilmartin
Paul A. Kinsella
Robert E. Kinsella
Earl W. Kirkwood
Elmo Kistner
Richard Loren Kistner
Robert Kistner
Stanley Arthur Kistner
Edward Knieri
Jerome J. Knieri
Edward M. Kominoski
Anthony Koos
Emmett Koos, Jr.
Frank Anthony Koos
Donald Albert Kyger
William R. Kyger

Mary Marcella Lamkin
Edward N. Landry
Robert Landry
John Charles Landry
Eugene John Larkin
James B. Larkin
Rex Patrick Larkin
William B. Larkin
Daniel J. Leary
Betty Jayne Lee
Ralph Joseph Lee
Thomas Henry Leeson
Sylvester Ralph Legner
Vincent Joseph Legner
Richard A. Lenahan
William Edward Lenahan
Dr. Ralph R. Loar
Raymond Lowry
Thomas E. Lowry
Raymond A. Lunney

Denis Thomas Mackessy

Appendix III

- | | | |
|----------------------------|---------------------------|--------------------------|
| Francis E. Madlinger | John Richard Orendorff | Robert L. Steele |
| Robert Joseph Madlinger | George F. O'Rourke | Ralph Edward Strange |
| Kathryn Maisonneuve | John M. O'Rourke | Frank Jerry Sullivan |
| Edward J. Maloney | Arnold M. Owens | John T. Sullivan |
| Dr. John E. Maloney | | Robert L. Sullivan |
| William Joseph Mangan | Richard Louis Paynic | Wm. Thomas Sutherland |
| Paul James Martin | Richard Peterlin | Francis Sweeney |
| John Raymond Martin | Gene Petersen | |
| John Mattingly | Harry Petersen | James William Tatman |
| Agnes C. Merrick | Dwight Pierceall | Clifton N. TenBrook |
| James Hubert Merrick | Joseph Alfred Pisell | David J. Theobald |
| Thomas Samuel Merrick | George R. Prescher | William E. Thoms |
| Paul R. Metzner | William Francis Prescher | John Charles Thoms |
| James Francis Middleton | | John F. Travis |
| Richard Arthur Middleton | Cletus Benedict Quinn | Williard B. Travis |
| Miles G. Million | Michael Martin Quinn | Fred W. Trenkle, Jr. |
| William R. Million | | James F. Twomey |
| Ralph Edward Mills | | |
| Lawrence Mitchell | John Rodgers Rediger | Al F. Ulbrich |
| Maurice William Moore, Jr. | William R. Rediger | Eugene Ivan Umstaddt |
| Dr. Thomas Moore | Norbert Michael Redmond | William Eugene Underwood |
| Paul J. Moratz | Leo Francis Reeves | |
| John Leo Morrissey | John Vincent Reeves | Joseph Ventura |
| John Gerald Mullen | John Edward Reidy | Morris Vincent |
| Richard Mullen | Joseph T. Reidy | |
| Robert E. Mullen | Raymond R. Remschner | Bernard Wall |
| Eugene Murphy | George Joseph Renwick | Edward J. Walsh |
| Robert Murphy | Robert Donald Riegger | Lawrence Robert Walsh |
| Bernard Francis Murray | Thomas P. Rose | Thomas M. Walsh |
| Louis Murray | William James Rose | Thomas Martin Walsh, Jr. |
| | Harold Eugene Rosensteel | William Michael Walsh |
| Edmund F. McCambridge | Howard Joseph Rosensteel | John V. Watson |
| Thomas R. McCambridge | Burton J. Ross | Joseph R. Watson |
| Henry George McClure | James L. Rustemeyer | Tee Vincent Watson |
| Louis McClure | James Edward Ryan | |
| Robin James McClure | Thomas Matthew Ryan | Richard E. Weiting |
| Steve McClure | William Ryan | Edward Joseph Weldon |
| Vincent McCreedy | | John Wells |
| James McCreedy | Dean M. Sacry | John H. Wells |
| Franklin M. McCullough | Henry William Salch | Robert R. Wells |
| John J. McDonnell | Glenn A. Salmon | Edward Jehu Whalen |
| John J. McKeon | Robert Patrick Salmon | Patrick Whalen |
| John Francis McKinzie | Father Raymond A. Schueth | John R. White |
| Dr. F. D. McNertney | Dean W. Seniff | Martin Henry Wilcox |
| Paul Edwin McReynolds | Leonard L. Sharp | Paul John Wilcox |
| | Roland Francis Smith | Wilbur E. Wunderle |
| Paul Thomas O'Brien | Willis George Smith | |
| Donald Patrick O'Connor | Richard R. Snyder | Donald E. Young |
| Mrs. Eileen O'Connor | Francis P. Somers | Ralph E. Zebarth |
| Maurice William O'Connor | Louis Michael Somers | John Joseph Zweng |
| Raymond Donald O'Farrell | Joseph Lyons Stannard | |

Appendix IV

MCLEAN COUNTY BACK IN EARLY STAGE DAYS

The established routes — as they were traveled by regular coaches since some can remember — by Dwight E. Frink. (Taken from *Bloomington Bulletin* of June 5, 1910 — contained in Mrs. Sanders' "*Clippings*" in McLean County Historical Society).

One of the valuable and interesting papers read at the quarterly meeting of the McLean County Historical Society on Saturday afternoon was by Mr. Dwight E. Frink, on "Stages and State Lines in McLean County, Illinois". To add greater clearness to his discourse, Mr. Frink had prepared a large map (*see note* *) showing the principal stage routes in Illinois at the period of which he writes, and a reproduction of this drawing is given herewith. Mr. Frink's paper is given below in full.

Inseparably intertwined and interwoven with the early history of Illinois are the stagecoaches and the routes over which they travelled. The glamour attached to that primitive method of travel was shortlived in Illinois, for no sooner had it begun to assume substantial proportions than the steel rails of the first railroads began to stretch their length over the fertile prairies of the state, and as if by the sweep of a hand of Titan power, the stage vanished and ceased to be an institution.

The latter forties were the palmy days for this means of travel in the state and it was during this period that Bloomington saw her first real coaches, swung by four massive straps above a sturdy gear. Prior to that time most of the travel to

(* NOTE — The map referred to by Mr. Frink and which the *Bulletin* states is printed to accompany the newspaper article, does not appear in the "clippings" at the Historical Society, and the map itself is not in the Society's files.)

Appendix IV

and from this growing hamlet was by means of such wagons and carriages as were provided locally. As all of the older citizens know, the bulk of the travel in those days was between Pekin and Bloomington. Pioneers coming from the east generally took boat at some point on the Ohio, steamed down to the Mississippi, and then came up the Illinois. The early settlers, however, all came by wagons and carriages of their own, but as the country in central Illinois began to develop settlements, there came a demand for independent means of travel for individuals seeking business opportunities or bound for a visit to some of their kinsfolk who had gone before. The stage line furnished this.

It has been more than half a century since the passing of the stage. As nearly as can be reckoned it is 56 years since the last coach rolled into Bloomington, and this great lapse of time has been a bar to obtaining satisfactory information regarding this most interesting phase of the old time common carrier. It seems that the only direct stage lines traversing Illinois with Bloomington as a regular stopping place were those running from Danville to Peoria. Other authorities give data about the line to Decatur and north of Bloomington, and one which ran spasmodically from Bloomington to Springfield just before the C. & A., and one to Pontiac.

Hon. James S. Ewing and Mr. James Goodheart both recall some facts about the stage business, and both confirm the statement that we had no regular stage line from this city to the state capital. A journey to Springfield could be made by stage, however, by going from here to Peoria and then taking the regular stage there to Springfield. This was impressed on Mr. Ewing's mind by a trip made to Springfield in the early fifties, when it was necessary for them to travel in a rented livery conveyance. The stages carried the mails in Illinois just the same as the railroads do now, but where no regular stage lines existed it was transported by horseback, and one of these historic routes lay between Springfield and Chicago.

Mr. Ewing recalls a trip he made to the city by the lake with his father in 1847. They were en route to get lumber

and material for the erection of a home and on the way were overtaken by the mail carrier astride a horse. The postman rode a considerable distance on the Ewing wagon, as he said there was no need to hurry, owing to the fact that he had but three letters in his mail pouch. When we consider the tens of thousands of letters which travel this same route daily at the present time we have a striking comparative picture of the business of the old time stage days and the modern railroad and the interurban regime, and now in the generation the achievements of the air ship and the flying machine have been added to the miracle of modern transportation.

Mr. Ewing recalls one of the last trips he made in a stage. It was in the spring of 1854, when he was a student at the Jubilee College, 17 miles west of Peoria, at a point called Robin's Nest. This school built in the wilderness was the product of Bishop Philander Chase of the Episcopal Church, who collected the funds in England. It was not long after this trip that the regular stage was abandoned. The same gentleman also recalls that shortly after John Wise borrowed a wild, untamable horse from Dr. George W. Stipp, while Mr. Ewing, then a boy, furnished his father's buggy, the first one of its kind brought to Bloomington. The steed made a wild, headstrong trip to the Illinois River and there became so obstreperous as to balk and get wet and chilled in the river. The animal died in a few hours and the travelers came back by stage.

When John W. Ewing conducted the old National Hotel, on the north side of Front Street, between Main and Center, the stage yard adjoined it on the west, where the old coaches and their teams of four were stabled.

Mr. Goodheart, one of Bloomington's oldest pioneers, says that the heaviest stage travel through Bloomington was east-and-west on the line from Danville to Peoria, and the stage business reached its flower a few years before the coming of the railroads. The regular stages had all of the accouterments, and ornate harness for the horses was in vogue. The coming of the stage always attracted a large crowd much as the arrival of a train does in the smaller communities today.

Appendix IV

The approach of the vehicles was announced by loud blasts on the driver's horn, and night and day this message called the pioneers to the scene of arrival for such news and gossip as might be brought. Mr. Goodheart says that practically always the stages were the carriers of the mail where there was a regular route, but he recalls that once the late Judge John E. McClun managed to get a contract away from the stage line between Danville, Bloomington and Peoria.

A few years ago I secured some valuable data on stage lines in Illinois from Mr. H. F. Frink of Chicago, whose death occurred about the first of May 1910. Mr. Frink was a lawyer in Chicago most of his life and the last surviving child of John Frink, Jr., for years a dominant figure in the stage line business of Illinois and the middle west. Many of the pioneers of McLean County and central Illinois recall the Frink and Walker stages.

The business between this city and the Illinois River town was not confined to any one firm, for the haul was a comparatively short one and at different times some of the local residents did a stage and hauling business between Bloomington and Peoria. Mr. William G. Boyce of the transfer firm of Boyce & Son, in his early days here, drove a wagon between Bloomington and Pekin transporting merchandise.

H. F. Frink was but ten years of age when his father died, but he has gathered together some data on the stage business which is given in this connection. Mr. Frink expected later on to furnish to the Historical Society a picture of a typical stage used in the early days, also a picture of the stage office and a portrait of the man at the head of the stage lines business during its days of great prosperity, but we have never received this.

In 1817 John Frink, Sr., was landlord of the tavern at Palmer Center, Mass. In connection with the "Inn" at Palmer he ran a stage line from Hartford, Conn., to Brattleboro, Vt. In 1820, his son John came from Ashford, Conn., with his bride, to Palmer, and joined his father in running the stage lines. He speedily extended the business and soon had established a line from Boston to Albany under the name of

Chapin & Frink,—Chester W. Chapin of Springfield, Mass. At the crossing of the two lines the passengers used to change from New York via Hartford, and boat from there to New York. In 1836, John Frink, Jr., sold out his lines in the East and came to Chicago and commenced the stage business there. He at once started a line from Chicago to Peoria, and bought a half interest in Samuel G. Trowbridge's line that ran once a week from Peoria to Burlington, Iowa. He started a line from Chicago to Galena in February 1837, buying out Fred F. Tuttle, who had done something towards running a line towards Galena in 1836. John Frink, Jr. (his father lived until 1837 at Palmer, Mass.) realized the possibilities of the great West and saw that Chicago was its natural business center. He determined that he was called upon to do a passenger transportation and the U. S. mail carrying business for this country. How well he carried out his design every old settler knows, for he was a typical Chicagoan. He bought the remaining interest of Trowbridge, and then took in as partner C. K. Bingham, he being another practical stage man, and opened up lines between Chicago & St. Louis, running through Bloomington, and between Chicago & Milwaukee. The line to St. Louis was supplemented by two steam boats that were built and placed in service and ran from St. Louis to Ottawa, when the water in the river was high enough, and when it wasn't they would stop at La Salle, where the mail stage would meet them, until winter stopped navigation. Then the stage carried the mail by land.

Soon thereafter routes were established to Detroit, leaving every other day. There were routes diverging from the Galena line running to Beloit, Janesville and Madison, Wis., also from Galena to Dubuque and west to Independence, Iowa. The name was Frink & Bingham. Then M. D. Walker was taken into the company and the firm was John Frink & Co. Under this name they practically controlled the U. S. mail carrying for the entire Northwest, and as the mail contract was a profitable part of the business, Mr. Frink was compelled to spend much time in Washington, D.C., to see after that end of his Company's affairs. He became widely

Appendix IV

acquainted with the politicians and statesmen of the time. He was said to have been one of the most widely known citizens for one who held no official position, in the United States. His social tastes, his unusual colloquial gifts, his impressive personage, together with his extensive ability and robust integrity, made him a favorite with high and low. He numbered among his personal friends Webster, Clay, Douglas, Corwin and all the New England and Western senators and representatives. He was a Whig in politics and was one of the eight citizens of Chicago who subscribed the capital with which was started the Chicago *Evening Journal*, the immediate object of which was to have a newspaper in Chicago that would represent the interests of Henry Clay against the Democrats. The *Journal* is today the oldest paper that has been continuously published under the same name in the Northwest.

In 1855 it cost to ride in the John Frink & Co. stage line from Chicago to Peoria, via Ottawa, Joliet and Peru, 160 miles, \$10 in winter and \$8 in summer. From Peoria to Springfield the fare was \$4, a distance of 70 miles. The coaches left Chicago and Peoria daily and it took two days to make the journey. Another route was Chicago to Milwaukee by way of Southport, about 90 miles, and the fare was \$4, a day and a half for making the trip. The passengers lodged at Southport over the night. Coaches ran from Chicago to Galena by way of Rockford on Thursdays and Saturdays, a distance of 170 miles. Passengers wishing to go to Galena Monday, Tuesday or Friday, could go via Dixon for the same fare, \$8. Stages left for St. Louis by various routes (this probably included Bloomington) every day except Sunday. Bingham finally dropped out of the Company, and it was then known as Frink & Walker's Stage Co. Through the great personal influence of Frink at Washington, the Company had succeeded in getting practically all of the mail contracts for the Northwest, but not without the fiercest competition at the letting.

From 1840 until 1852, the stagecoach saw its most flourishing days from Chicago as a center. After that the railroads

pushed them further and further, and west and north. The Chicago & Galena Union Railroad was built, and the canal was operated with its packet boat lines, gradually superseding the stage, and in 1856 the Frink & Walker stagecoach was a thing of the past. Frink went into railroad building and was a director in most of the roads built out of Chicago at the time of his death in 1858.

The main stage office stood for years opposite the Tremont House, Chicago, for a long time the leading hotel in the northwest, at the southwest corner of Lake and Dearborn Streets, with a large sign lettered "General Stage Office" on the front and side. It faced 100 feet on Lake Street. The lower floor was used for waiting room, ticket office and baggage room, and the second floor served for the offices of the company, accounts, tickets and bookkeeping. The repair shops and barns and stables were on the northwest corner of Wabash Ave. and Randolph Street, and all the south half of the block between State, Wabash, Lake and Randolph Streets, except the part now occupied by the site of the Masonic Temple.

In 1854, October 15th, "Bill" Evans, one of the oldest and best known stage drivers, mounted the driver's seat of a 4-horse coach standing in front of the old stage office in Chicago, gathered up his reins, cracked his whip, and swung the team into the middle of the street, and with a sign of regret for the advancement of the times, drove off to the west towards the Six-Mile House, now Austin, the last of the Frink & Walker stagecoaches from Chicago. The railroad and the new era had come.

In 1854 the main stage office was located at Galena, Ill.

A valuable little book called "Colton's" was published in 1851 for the information of eastern people who were going west. In the book there are a number of state maps, including that of Illinois. The great routes of travel at that time were what went under the name of stage routes. The lines in the accompanying map show these stage routes in central Illinois, all of them shown on the original map, and also the leading roads in other parts of the state.

Appendix IV

The map shows that in Illinois in 1851 there were just two small stretches of what were called railroads. One of these was from Springfield to Naples on the Illinois River; the other ran from Chicago to Aurora and Elgin, about 100 miles in all.

One in looking at the map will be impressed with the fact that these old stage routes were later followed by the railroads. The old main line of the Illinois Central followed rather closely the route from Decatur to Chicago, while the big stage route from Chicago to St. Louis created many of the towns that were reached later by the Chicago & Alton. In the guide book these roads were called "The Great Lines of Travel," "Stage Lines," etc. As a matter of fact most of them were not traveled by stages. Just before 1850 there was one stage in operation between Bloomington and Springfield, whenever the condition of the road would permit. It made trips about once a week. The coach was typical in its construction, swung on four leather straps. Four horses were used, and in the coach there was a boot to hold carpetbags and other luggage.

Every effort was made to provide a regular service over this route, but often the program could not be carried out. There were times when the roads got so bad that the heavy coach had to be abandoned and in its place went a box on two wheels. In this way they managed to carry the mails, making delivery more than once a week late. The stage was never very popular as a means of travel in central Illinois as the roads were not intended for stages. Passengers who took the stage to Decatur told after their return that they walked the greater part of the way and helped with fence rails to pry the stage out of the mud. It was walk a good part of the distance, then work your passage, and at the same time pay fare. The combination did not appeal to the people who lived here. In fact there was very little encouragement for the man who wanted to set up a stage line, and it may have been because of this that so few of them ran between the two towns.

Illinois roads in 1850 were a much sadder thing than they

are now at their worst. They were a beaten and blazed path through the country, and that is about all. They had no bridges, for there were not enough people and wealth here to build any sort of bridges. Streams didn't get as high then as they do now, but they stayed up much longer, some times for months. Of course the stage must have been largely a failure on such roads as there were then in central Illinois. Transportation amounted to nothing until the railroads came. Without these railroads central Illinois was hardly worth two bits an acre. When the roads came they drained the country somewhat by the grades they made, and never after that did the country have the old style of villianous highways.

Postage for mail was paid by the man who received the letter. It was said to be a practice then for a man who did not like some one to send him a letter that contained nothing more than a blank piece of paper, for which he would thus force the victim to contribute 25 cents for nothing.

A trip to Decatur, though that town was only 40 miles away, required two days. The distance was too great to be made in one day, so the Government paid for the service on the basis of two days for the journey one way with the mail. Some very interesting data in regard to stage and boat travel from the east to the west will be found in a little volume printed in 1837 and called Pecks *New Gazetteer of Illinois*. As indicating the uncertainties of travel at that early day the author says, "In winter both stage and steamboat lines are uncertain and irregular. Ice in the rivers frequently obstructs navigation and the high waters and bad roads sometimes prevent the stages from running regularly."

Appendix V

“ROADS OF McLEAN COUNTY HALF A CENTURY AGO”

(Paper read by George W. Gastman of Hudson, on October 11, 1892, before the Highway Commissioners County Convention held in Bloomington on that date — See Vol. II “Proceedings” McLean County Historical Society.)

I want to turn back the leaves of the history of McLean County to the year 1847. It is almost impossible for one who has never lived in a new country to realize the condition of the roads of this county in 1847.

In the first place it must be remembered that at that time McLean County was a wide-open prairie, with only a settlement here and there along the timber and groves, and as far as the roads of that day were concerned they consisted of state, county and neighborhood roads, and Indian trails. At that time there were state and county roads as follows: one leading from Bloomington to Hennepin on the Illinois River; one from Bloomington to Lacon on the Illinois River; one from Bloomington to Mackinaw Town; one from Bloomington to Vandalia; one from Bloomington to Springfield; one from Bloomington to LaFayette, Indiana; one from Bloomington to Danville, and one from Bloomington to Lexington and northeast to Ottawa.

The first mentioned roads (state and county) were laid out by acts of Legislature appointing three men, one of whom should be the county surveyor, who were to fix the date and place of meeting . . . (Then follows details of the legal proceedings to establish location of road etc.).

Neighborhood roads were located in various ways by individuals staking them out, or plowing a furrow across the

prairie with an ox team and a large plow. The Indian trails were made by the Indians on their ponies riding in single file straight across the prairie from one point of timber or grove to another. The writer well remembers one that started from the southpoint of Haven's Grove and ran in a southeast course across the prairie to the timber where the town of Towanda now stands, and from there to Smith's Grove and then across to Old Town near the east end of Old Town timber.

In 1847 there were no bridges on any of the state roads except over the largest streams near the county seat, with an occasional exception. On the state road north from Bloomington there was a bridge across Sugar Creek and one across Six Mile Creek just south of Haven's Grove, and I think that the only place where this road is now traveled as it was then is along Haven's Grove on the east side for about three-fourths of a mile.

There were two bridges on the state road from Bloomington to Lexington, one across Money Creek and one across the Mackinaw River. The bridge across Money Creek was washed out in the spring of 1848 and rebuilt in the fall of 1848. The only place where this old road is traveled now is in Money Creek Township between the Town Hall and John Hefner's. The state road northeast from Bloomington to the Mackinaw River had one bridge on it over Sugar Creek. The state road west from Bloomington to Mackinaw Town had only one bridge over Sugar Creek, and the other state roads were improved in about the same manner.

Travelling on these roads at that time when one came in sight of a bad stream or slough, where there was no bridge, the only way was to stop and consider which would be better — to go up or to go down stream — to cross. If on either side there was already a team stuck in the mud, which was a common thing to find, you did not want to go that way, unless you went to help pull it out, which you were always expected to do. In the sloughs when the grass grew very tall, and unless the prairies were burned out at a time when the sloughs were dry, the grass didn't burn but fell down and

Appendix V

held the water back and caused the water in the sloughs to spread out from one to ten rods wide, this area was very soft and muddy the greater part of the year. At such times it would take three yoke of oxen to draw the same load across the country that is now drawn by two horses. The writer has seen teams stuck in the mud on Main Street opposite the court house in Bloomington, while the slough on North Main street near Brokaw's plow shop (now the 500 block on North Main) was as bad a place to haul a load across as there was between the court house and the Mackinaw River. In the spring of the year it would have been almost impossible to have travelled over the country with a team of horses and an empty wagon had it not been for the fact that the prairie sod was very tough, and when one track became cut up a new one could be made, and in some places a dozen tracks could be seen at once. There was no work or grading done on these roads only at the bridges, and when we compare the condition of these roads with the roads of today, may we not expect that in forty-five years hence the roads in McLean County will all be gravelled?

Appendix VI

MCLEAN COUNTY EARLY ROADS

(From *Historical Encyclopedia of Illinois and History of McLean County*, Edited by Ezra M. Prince and John H. Burnham (Mr. Burnham was the founder of the McLean County Historical Society)—Vol. I, pp. 653-5, published in 1908—in Reference Room Withers' Public Library, Bloomington.)

The subject of early roads may properly appertain to the early history of McLean County, but it is pretty nearly true that there were no early roads. What were called roads were merely Indian trails, immigrant tracks, short cuts from grove to grove, but nothing deserving the name of roads. The Legislature from time to time passed acts laying out state roads. There was very early such a thing as the Springfield and Bloomington State Road, and an east-and-west road from Peoria, eastward pretty much along the line of the immigrant trail, and from about 1826 to 1830 much was said about the road to the Galena lead mines. At first the only road to the lead mines actually laid out was the road from Peoria to Galena, but travellers as often went from this region to Galena by way of what is now known as Dixon as by the road from Peoria.

Early travel to Chicago went across the prairie in a northeasterly direction, following one of several trails, after careful inquiry as to which trail offered the best grass and the best camping places.

There were almost no bridges at all in this region until after 1831, and very few of these at all until after 1840. Bridges began to multiply somewhat after 1850, and it was

not until after township organization was adopted in 1858 that our townships took up the matter of bridge building. Even at this date, in the wet season of 1858, Bloomington physicians, who then covered at least two-thirds of the county, were compelled to swim the Mackinaw, Money Creek, Kickapoo, Sugar and Salt Creeks at most of the crossings.

The great Elijah M. Haines, author of *Haines' Township Organization*, as late as 1858, used to say that "in the State of Illinois there are no roads. There are only places for roads." These "places for roads" were by this time laid out along most of our section lines, but in very few instances were they capable of being used for moderate loads in wet weather.

The "good roads question" instead of coming up when our roads became muddy and impassible, every winter, was constantly under consideration by our early settlers, though perhaps it was then considered "the bad roads" or "no roads question." Had these stalwart immigrants waited for a state appropriation or for county aid, or even for a few days' road work from their neighbors—where there were any neighbors!—it is certain our groves and prairies would have been left to their native condition to this very day.

It is impossible for the people of this generation to realize the tremendous difficulties encountered by early travellers, and the attempt to describe them appears almost hopeless. When the ground was drained, and the streams low, horse-back travelling was not unpleasant in good weather; but from this, which was the most desirable method of travel, we must turn to the other extreme, which was terrible. This extreme was not unique. It was encountered always when the tracks and trails were wet and muddy, when the streams were out of their banks, when the sloughs were full of water, or when the ice was breaking up in the winter. Travellers were apt to be abroad on any or all of these occasions. There were no hotels at first; the newcomers were not here, or if they had just arrived, they had no means of the care of much more than their own families, and travelers or immigrants were obliged to depend on their own resources. If they carried cooking utensils and food, by sleeping in their covered

wagons — if they possessed wagons with covers — they could manage to get along, at least when grass could be found for their horses and oxen, the latter being used by the immigrants in larger number than horses, and when they could camp in the timber where they could generally find water and always fuel.

But what of the roads? We are told that by following the Indian trails and paths, the paths made by hunters and the first settlers, even in wet times fairly good travel could be found over the upland prairies, as the wagon tracks were usually on the highest ground; so that excepting at the crossings of creeks and sloughs, fairly good progress could nearly always be made. If the wheels cut up the roads on highland, another parallel track could easily be made, but when low grounds were encountered, or sloughs must be forded, tremendous privations were endured.

Here is an example given us by Mr. William Thomas, father of ex-mayor L. B. Thomas of Bloomington. Of Mr. William Thomas it has been said: In March 1848 Mr. Thomas took a drove of fifty-four horses to Chicago for J. C. Duncan & Co., merchants of Bloomington. He had great trouble in getting them over the Vermilion River in Livingston county, as the bridge across the river had been washed away. He had with him a man who had formerly been a soldier. This old soldier swam the river seventeen times in one day in the cold March weather, and on his last trip was taken with cramps, but whiskey and pepper revived him.

Crossing sloughs on thin ice, breaking through the ice, swimming ice cold rivers and unloading and re-loading wagons at the deep muddy places were very common experiences, and from these glimpses at the sufferings and hardships of our townsmen we can obtain faint pictures of what occurred on a large scale before the coming of our railroads. No wonder the country filled up slowly Our first families came hither by horse or ox team, on foot or on horseback, driving their cattle and sheep, pushing ahead against any and all difficulties, afflicted often with fever and ague on the journey; perhaps wet, sick and weary; pushing ever forward

Appendix VI

to the beautiful prairie and groves of McLean County, which they inhabited with thankful hearts, determined here to establish their homes and possess as much as possible of this beautiful heritage.

Sources of Information

Bloomington, Ill. *City Directory*.

Filed in McLean County Historical Society, McBarnes Memorial Building, Bloomington.

Bloomington, Ill. Holy Trinity Church. Baptismal Records.

Chicago. Cathedral of the Holy Name. *100 Years; the History of the Church of the Holy Name, the Chapel that Became a Cathedral, and the Story of Catholicism in Chicago*. Chicago, 1949.

Hasbrouck, Jacob Louis. *History of McLean County, Illinois*.

Topeka-Indianapolis, Historical Publishing Co., 1924. 2 v.

The Holly-O'Brien Tradition.

Although this is a tradition and not precisely history, it has some historical value.

McGovern, James Joseph. *The Life and Writings of the Right Reverend John McCullen, D.D., First Bishop of Davenport, Iowa*. Chicago, Hoffman Bros., 1888.

New World; Chicago's Official Catholic Paper. Centennial Ed., Aug. 14, 1900.

Very erroneous so far as the history of Holy Trinity Parish is concerned.

Normal, Ill. *City Directory*.

Filed in McLean County Historical Society Library, McBarnes Memorial Building, Bloomington.

Official Catholic Directory. New York, P. J. Kenedy, 1886-1951.

Contains some inaccuracies in dates and names of the Church in early years.

Sources of Information

Pantagraph (Bloomington), 1846-1951.

Filed in McLean County Historical Society Library, McBarnes Memorial Building, Bloomington.

Souvenir of the Silver Jubilee in the Episcopacy of His Grace, The Most Rev. Patrick Augustine Feehan, Archbishop of Chicago. [Chicago?, c1891]

Diaries of Rt. Rev. William Quarter, Rev. Walter J. Quarter, and Rt. Rev. J. O. Van de Velde are included in this work.

UNIVERSITY OF ILLINOIS-URBANA
282M786H C001
HISTORY OF HOLY TRINITY PARISH BLOOMING



3 0112 025276525